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In this issue

The Greatest Miracle
by Dorothy Yost

Are Your Prayers Answered
by George E. Carpenter

A magazine devoted to Christian healing

HEALING THOUGHT

At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:

The new life released by Jesus Christ in the kingdom of God quickens and heals me

PROSPERITY THOUGHT

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:

The new substance released by Jesus Christ in the kingdom of God makes abundance manifest for me

These statements are to be used from

September 20 to October 19

For further explanation of these thoughts turn to page 70

UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor*
GEORGE E. CARPENTER, *Associate Editor*

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Are Your Prayers ANSWERED?

By GEORGE E. CARPENTER

PRAYER IS THE FOUNDATION of all Truth study and is the principal factor in soul growth and in the attainment of the Jesus Christ consciousness. Prayer is the most important of all human activities because it is the means of communion between God and man. Prayer is universal, and all men pray, because all men believe in a power greater than themselves and at times try to communicate with the object of their belief. If a man without religious belief finds himself at a standstill, utterly at a loss as to which way to turn, and cries out audibly or silently but to no person or thing, "What shall I do? What shall I do?" that man, from the depths of his being, has uttered a fervent prayer.

You and I worship the one God, and we know that our Father is the Supreme Being, the Creator of heaven and earth, and we know that "in him we live, and move, and have our being." To Him we address our prayers, and to us prayer is a most vital subject. It is a subject about which much has been said and about which much more will be said, because its vast importance makes its scope almost endless. Yet at times it seems to be a subject about which little can be said. This is because, in the final analysis, prayer is a very personal matter that lies between each person and his God. We all are children of the one God; yet only I can talk with my Father, and only you can talk with your Father. It was of this close, personal, intimate relationship between a son of God and the Father that Jesus spoke when He said, "I and the Father are one."

Of all the questions that are asked about prayer, the one that is asked most often is "Why are my

prayers not answered?" Perhaps you have said, "I've prayed and prayed, but God does not answer my prayer. Why?" There may be various reasons why a particular prayer is not answered, and usually only the one who prays can really know just what stands in the way. Yet we can consider a few general reasons that we may as individuals apply to our own particular case.

SOME PERSONS PRAY for things material, mental, and spiritual that they do not deserve; they make requests whose fulfillment they are unworthy to receive. By failing to prove that they merit what they are seeking, they fail to place themselves in a position to receive it. The law is that as we sow we reap. Yet people try, hope, and expect to reap without sowing. They even pray that God will send a bountiful harvest in spite of their scant sowing and woefully inadequate cultivation.

If you should go to a multimillionaire and say, "Please give me a million dollars," would you be surprised if he answered, "What have you done for me that I should give you a million?" I am sure you wouldn't. Yet some folks make just as absurd requests of God. If you have asked the Lord to do something for you and He does not seem to do it, ask yourself this question, "What have I done for Him?" Consider if you have rendered God and man a service that is commensurate with the heavenly blessing that you are seeking.

Again people ask the impossible. "With God all things are possible" at any time, but not with men. God in His omnipotence can grant any request, but men in their various stages of unfoldment are not able at the moment of asking to accept all that they ask for. Inability to receive and use all that lies in the Father's power to give is the barrier to many an unanswered prayer. To ask God to ignore this barrier is futile; rather we should ask God to help us tear it down, thus releasing the flow of more divine substance into our life and affairs.

A NINE-YEAR-OLD boy, of wealthy parents, could ask his father for a high-powered motor car. The father could easily afford to make the gift, but the boy would not be able to drive the car; and the father could not give him the required ability. Here we have a request for something that can be given but not received, and because it cannot be received the request is an instance of asking the impossible. Of course we know that the boy must wait until he grows to an age when he can handle a car, and then his father can and will grant his request.

This is quite simple as regards the boy and the automobile; but when applied to our own affairs it sometimes seems complex. We all want to live richer lives, to do bigger and better work, to have more good manifest for us. We want greater mental power, good bodily health, and an ever-growing understanding of the deep things of Spirit. These desires sometimes lead us to ask for what is beyond our present reach. Such asking is not wrong, and it can be made productive of much good. Let us acknowledge God's willingness at all times to bestow on us all the blessings that we can bear, and when a prayer is unanswered let us not doubt the Father's love for us, but search within ourselves for the reason. If we find that in our lack of understanding we are asking the impossible, we will with God's help and guidance take steps to put ourselves in a position to receive the desired blessing. Jesus declared, "All things are possible to him that believeth." With this blessed assurance, we press on and we cannot fail to attain the Jesus Christ consciousness of perfect belief. When we are on that high plane, our realization of at-one-ment with the Father will be so clear that we can, with Jesus, utter the prayer of instant response.

IF YOU WILL TRUST in the Lord, He will supply your every need, but that does not mean that He will give you everything that you may want. When you ask the Lord for something, ask yourself why you want it, con-

sider well the purpose to which you intend to devote it. Selfish prayers avail little. Jesus by His actions gave us a wonderful lesson regarding this. His prayers were made in the interest of some other person or persons. For Himself He asked strength and courage to serve His fellow man better. He invoked God's help in order that He might give peace and happiness to others. Pattern your prayers after His; dedicate your life to the service of God and man. Then many of the things for which you have prayed will come to you without asking on your part. They will come in fulfillment of the promise "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." When we follow this admonition, the things are added indeed; they come through "the grace of our Lord Jesus Christ," and without conscious volition on our part. "By grace" things that we did not seek come into our life because we sought only "his kingdom." How wonderful it is to receive an unexpected gift from a dear friend! It is much more wonderful to be showered with unsought blessings from our Lord. The prayer of service is most productive of good; the answers to it are sure, swift, and satisfying. Paul gave us a vision of this when he said, "And my God shall supply every need of yours according to his riches in glory in Christ Jesus."

TO PREPARE TO RECEIVE the answer to a prayer through some activity or service is quite essential. You will remember that in many of His works Jesus told those who were helped to do something. Before He turned the water into wine, Jesus commanded, "Fill the waterpots with water." In the draught of fishes He said, "Cast the net on the right side of the boat." To the man sick of the palsy He said, "Arise, take up thy bed." To the man with the withered hand His word was "Stretch forth thy hand." To the widow whose son was dead He said, "Weep not." Twice in feeding the multitude He had His disciples bring to Him the visible supply of food and then He commanded that the

people sit down. In these and other cases Jesus taught the importance of activity on the part of the one seeking help. In the well-known Bible story of the woman and the oil, the woman had to borrow vessels in which to receive the increase or answer to her prayer. We read of the three kings who were obliged to pass with their followers through a barren country where there was no water. They appealed to the Lord, and the Lord said, "Make this valley full of ditches. . . . Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink." It would have been nearly useless for the Lord to send the oil or the water before those who asked were ready to receive it.

If you are faced with a problem and the answer evades you, just lay the problem aside for the time being, place it lovingly in the hands of the Father and, with your mind free of disturbing thoughts, go and do something for some one. To leave the problem with God is to obey the command "Be still," and to do something for some one is to prepare to receive the answer—it is a good way to "make this valley full of ditches." It does not matter what you do or for whom. Just do a good turn without thought of reward. Carry a bit of sunshine into some darkened corner and you will help wonderfully the coming of the light that you are seeking. Above all else remember the inner activity that Jesus enjoined upon Jarius, whose daughter was dead, "Fear not, only believe."

SOMETIMES ANSWERS to prayer come but are not recognized as such. There is a story of a little boy who had been taught that God answers prayer. He had had answers to prayer; therefore he believed the teaching. On his home was a wide porch with a tin roof. The boy liked to climb through a front window and tramp back and forth on the tin roof. But as the roof had a slope, his parents tried to keep him off it. One da he ignored their wishes and was having a parade an by himself, when he slipped and fell. He started to

slide down the slope toward the edge, and as he slid his training asserted itself and he prayed, "Dear Lord, don't let me fall off the roof." No sooner had he prayed than he stopped sliding. He lay on his back, gingerly felt around him; then said, "Never mind, Lord, I caught on a nail." Whether this story is true or not I do not know, but it does illustrate the fact of unrecognized answers to prayer.

Here is a true story: A man talking with a Truth teacher said that he scarcely believed in God and that he never prayed. The teacher asked, "Haven't you ever prayed?"

He replied, "Well, I did once."

"Tell me about it," urged the teacher.

The man said, in substance: "I was with a camping party in the north woods. One day I strayed off by myself and couldn't find my way back to camp. I slept under a tree that night, and the next day I wandered and wandered till late afternoon when it dawned on me that I was really lost. I guess I lost my head. Anyway I ran and ran through the forest not knowing or caring where I went. I stumbled and fell. As I lay on the ground, gripped with terror, I cried out, "If there is a God, get me out of here, get me out."

The man paused, and the teacher asked, "What happened?"

"Nothing," answered the man.

"But," insisted the teacher, "something must have happened. You got out; you're here."

"Oh yes," the man went on, "I got out, but God didn't help me! I was too scared to move. So I just lay where I was, and in an hour or so an Indian trapper found me. He said that he had been running his trap line when something seemed to make him leave the regular trail and come up the valley where I was."

The teacher said, half to himself, "Just an Indian trapper. I wonder what you expected God to look like?"

Dear reader, answer that question for yourself, and

answer this one too: Was the man's prayer answered?

SOON AFTER I began to study Truth I was working in very unsatisfactory surroundings. The work was unpleasant and the atmosphere inharmonious. I prayed and prayed that things might improve, because I did not want to continue in such a trying environment. In spite of my prayers things remained the same or, if anything, grew worse. This went on for quite some time, when suddenly out of a clear sky the blow fell. One evening the manager informed me that my services were no longer required.

To say that I was stunned would be putting it mildly. Everything seemed to stop. My family and I needed the salary desperately, and I had no place to go. Also, my pride was sorely hurt, for it seemed that I had failed miserably in handling the situation. It was several days before I remembered my prayer—yes, my prayer in which I had told the Father that I did not want to have to endure such conditions. I had implored Him to relieve me of the bondage, and He had done so. My prayer was answered, but in a way that I had not foreseen, a way that I would not have chosen, a way that had taken from me my income and left me with nothing but the loyalty of my family and my faith in God. The Lord stood by me; my faith was rewarded; my faithful study of Truth bore fruit. That study was one of the ditches I had made; and God soon revealed to me that I should actively engage in Truth work. Needless to say I followed the leading, and what had at first seemed a calamity proved to be an unrecognized answer to prayer and one of the greatest blessings that I have received.

THERE WOULD BE fewer unanswered prayers if all people would use as the theme of their prayers this thought: Let the will of God be done in me. This would eliminate from prayer much that comes under the term asking. Those who pray, "Let the will of God be done in me," spend little time in telling God

what they want Him to do for them, but they spend much time in seeking to learn what God wants them to do for Him. Jesus, the master of prayer, always sought to learn the will of God for Him; and His words, His service to mankind, His whole life, were devoted to carrying out the divine will.

By His words and deeds Jesus gave to the world many priceless lessons. But to those who seek to follow Him, who take Him as their standard, their pattern, their guide, no other thing in His life and teaching carries so much significance, is so worthy of emulation as His surrender of His will to the will of the Father. If you learn no other lesson from the Master than the lesson of merging your will with God's will, you will have learned all. When your every prayer echoes the thought "Let the will of God be done in me," you will have attained, like Jesus, the supreme realization, "I and the Father are one."

"Be Still and Know"

Are you by grievous problems vexed?
  Victim of want, or fear, or woe?
Troubled in heart, with mind perplexed?
  Faint not, nor fear: "Be still, and know."

Think of the Power that planned it all—
  Vast worlds; the hosts of heaven that glow—
And yet that heeds the sparrow's fall;
  Unceasing love. "Be still, and know."

And not a God far-off is He,
  Removed from His creation. Lo,
He close abides eternally—
  The Christ within. "Be still, and know."

—*Arthur William Beer*

The Greatest Miracle

By DOROTHY YOST

"WHICH OF YOU," asked Jesus, "by taking thought can add one cubit unto his stature?"

This question stands before us today, an urgent challenge. Jesus had full control over His body. He said that if it should even be destroyed, He could raise it up again in three days. His resurrection was the proof of His words. He could go without food and drink. He made long journeys on foot without fatigue. He was never ill.

Word has been brought from the East in legend and modern stories that there are yogis who can "by taking thought" control the beating of their hearts. They are buried alive and are dug up two or three weeks later without suffering hurt. They live in the snow at the height of twenty thousand feet naked save for a loin cloth. A Rishi said of his master, "He broke his own finger bone to show us, by example, a truth he was expounding. He appeared to feel no pain, and the break mended at once."

Incredible stories!

Can we control our body? If not, who or what does control it?

Psychologists say the "subconscious mind." It is a phrase coined, like the word "eternity," to cover a vast abyss of ignorance. Very little is known about the subconscious mind save a few results that seem to belong to the unknown.

If we by accident break a bone, what happens?

"Nature" heals us. Nature in our body. Again a word to cloak a great lack. What is nature? The psychologist is silent. But the physician can tell us what happens.

"It is well known that there is a type of cell which is scattered throughout the adult body. This type cell is undifferentiated, being very similar to the cells in the early embryo. Now, when a bone is broken, a muscle cut, cartilage crushed, or skin destroyed, these undifferentiated cells may evolve from their primitive state into the specialized tissue."

Because these cells did not specialize in the beginning, they can become whatever the needs of the body demand.

Let us pause here a moment and lift our eyes above the narrow band of humanity that ribbons the horizon and fills most of our vision. What do we see?

Space.

It has been called "the fountain," "the source," "the storehouse," "the reservoir." To even ancient thought it was filled with the unseen; the Spirit.

SPIRIT HOLDS within itself the potentialities of all things. It is not specialized. Therefore, when the need comes, it can fill that need without effort or delay. It can make another universe as easily as it made this one. Or it can mend a broken bone. There are no limits to its possibilities. All it requires is the opportunity—the "break." The undifferentiated cells in our body remain in their primordial state until there is a need. Spirit, unbounded, unmanifested, only waits the need in order to manifest its power.

Then why doesn't it do so?

"Man's extremity is God's opportunity." We have heard this before. We reach that state of extremity and nothing happens. That is because we are depending on ourselves and not on Spirit. We are impregnable behind the armor of our self-sufficiency. We say, "What shall I do?"

In reality that is just as though we said to our body, after breaking a bone, "Never mind about the primordial cells. How can I be sure that they will change into the variety needed? I can't take any chances. I had better get some real bone cells, already made up."

But we cannot even conceive of our making such a statement. The care and repair of the body have to a large extent been taken out of our hands and are therefore safe. A physician once said, "I believe that the spinal cord was put in back, instead of in front, to keep people from fooling with it."

Few of us do have control over the body.

MARY AUSTIN in her book "Experiences Facing Death" writes of a yogi who offered to swallow a ball of variously colored handkerchiefs, and then vomit them up one at a time in any order desired.

Men have "by taking thought" changed the color of their hair and grown teeth in place of those long since extracted. Sick people have healed themselves. But that is only because they "took thought" in Spirit—"I can of myself do nothing." They did not create the primordial cells.

Spirit, unmanifested or manifested—like the cells, differentiated or undifferentiated—has been there from the beginning.

No laboratory in the world, though manned by the most able scientists, can duplicate the chemical processes that take place in the body. Scientists can foresee certain results. Eat this combination and you get one result. Eat that combination and you get another. Think intense thoughts of anger, and there is an immediate change. Dwell on love, and again there is a new process of chemicalization. Many of the results have been tabulated, but the "how" of it all still remains a mystery. This happens, that occurs; "but we can only observe, we cannot duplicate," say the scientists.

THEN WHAT IS DOING THE WORK?

Again: the subconscious, the unknown, the unmanifested Spirit.

It would always care for us perfectly, harmoniously, if we but consciously turned to it, and worked with it. Man knows that a "break" is unnatural. The moment

he is hurt, or falls ill, he becomes annoyed, irritated, even frightened. Illness and accidents to his instinctive mind are a phenomenon. During his convalescence, and sometimes very long after his recovery, he talks about this episode in his life. If it were natural, normal, very little, if anything would be said about it. But he knows that what he has just passed through is not normal, is not natural. Yet there are few who during their recovery "take thought" as to the naturalness of the repair work going on. They expect it.

Would not Spirit repair every need as eagerly as do the primordial cells that rush into the "break" in the body, had we only expected it to do so?

Nature builds and rebuilds us. Nature is also the unknown—Spirit—God.

But of what are we built? Out of what are we repaired? Here again is a "mystery."

WE THINK THAT our body ends at the top of the head, the soles of the feet, the ends of the fingers —our extremities. But there we really begin, for there is "God's opportunity."

Our body is indeed a temple, "fearfully and wonderfully made," a great structure, made up and sustained by four great supports—the four elements, earth, water, air, fire. Take any single one away, and the building will slowly; or quickly collapse. Unless we "take thought" as do the yogis who are buried alive, we cannot do without air for more than a moment or two. We can go without water for three days—five at the most. (Though it is said that Ghandi, during a period of self-penance, went without it for seven days, and almost wrecked his body.) We cannot do without the heat of the sun, and we starve without the food that the earth provides for us.

Earth, water, air, fire upholding us; are not these "the everlasting arms"? And do we not fully and completely trust in them?

There is an old saying that "familiarity breeds contempt." We may not be contemptuous, but we at least

have grown too familiar with these constant miracles. In this time of outer stress, the many crusts with which ages of indifference have covered reality are being broken open, and for the first time in many years we are privileged to glimpse the truths that have not only lain hidden beneath them, but that have been supporting the crusts themselves.

WHEN EVERYTHING but the fundamentals has been taken away, we can see the glory and beauty in those fundamentals. Earth, the magnificent, vast, wonderful earth, in the constant throes of sacrifice to uphold us! Water, majestic, terrible, beautiful water, controlling its tempests and its tides to uphold us! Air, the unknown mystery, the great sustainer, upholding us! Sun, the very fire of heaven, kept in check to warm us!

"Earth, water, air, fire,
Give me all that I desire."

They do, they can, they will. They are the four pillars of the temple—the "everlasting arms." They are Spirit, flowing into the body, becoming the body, serving, caring for, and repairing the body—"he that is greatest among you shall be your servant!" And what is greater than Spirit.

"Lo, He sacrificeth Himself constantly, that He may manifest in the I AM of me."

He, Spirit, God, is the I AM. I AM is a perfect statement of being, and He alone has the right to utter it.

Man is not being. He is in a constant state of becoming, out of the unmanifested into the manifested.

How truthfully could Jesus say, "I am in the Father and the Father in me." How miraculous it seems, viewed in this light, just to be alive! We are in a glorious state of constant dependency on that.

BUT WITH THOSE THINGS of the so-called outer world, man can help himself, or so he thinks. And he goes on running affairs to suit his conscious mind, hurrying with each step farther and farther from the real-

ization that was his in the beginning—until, suddenly, he is lost.

It is at this point that the world, for the most part, stands today. Like the drunken man who kept running into one lone tree over and over again until he sat down, moaning "Losht! Losht in an impenetrable foresht!" so we keep running into our self-sufficiency until we either break ourselves or we break it.

If we did not have this self-sufficiency—and we could rid ourselves of it as easily as we can slip out of a coat—all this pain and heartbreak would be unnecessary. In the very acclaiming of our "sickness," we could be instantly healed. But this self-sufficiency has solidified; it has become as a plaster cast about us, and the breaking of it is like the breaking of a bone. At first the agony stuns us, and we do not realize what is happening. Then, slowly, we begin to mend; because the primordial cells have rushed into the breach to repair it; because Spirit has poured itself into the breach to heal it.

THE DOCTOR SAYS, "Keep that arm quiet. Don't fool with it! Let nature do the work."

God says, "Set yourselves, stand ye *still*, and see the salvation of the Lord with you."

As we have been told, this is an inner standing still. It means that the part that is hurt must be quiet and have faith—just as the broken arm must be quiet and have faith.

If we are in financial need, then all our thoughts concerning that need must be summed up in "Be still." If we keep waving the need around, or rushing it about from door to door, from friend to friend, it will most certainly never heal any more than the broken bone that is agitated. We can go about our other duties; we can still be active; but that part, the hurt, must have rest, peace, quiet. It must "wait on the Lord."

And how simple and easy to do so, when we realize how His arms are upholding us all the time!

The miracles that He does daily, through our body,

can extend into every corner of our life. Spirit, unmanifested, can manifest according to our need with the same ease and swiftness as Jesus showed when He fed the multitude on the five loaves and two fishes.

And there is no reason to doubt this miracle when even as this is being written, even as it is being read, earth, water, air, and fire are being transformed in us, into the temple of the body.

As we have faith in the sustaining and healing power of nature—and what is that but Spirit?—so let us have faith in the sustaining and healing power of God in all our affairs.

"Which of you by taking thought can add one cubit unto his stature?"

He who stands still, and waits on the Lord.

Just a Quiet Hour

One quiet hour I would retrieve.
My soul bespeaks
One quiet hour to think and pray,
Between the turmoil of the day
And the far voyage across the deep
Of sleep.

The day's best joy again to face,
Its finest thrill again to live;
Or its slight hurts to now forgive,
And of barbed words too swiftly sent,
Repent.

Build up the breaks the day has wrought;
Tomorrow's work prepare
With prayer.

—*Frederick R. Crook*

Forbid Them Not

By DARRAGH ALDRICH

ONE OF THE MOST interesting aspects of the life of Jesus the Christ was the way in which He reversed decisions that had been designed with the best of intentions; namely, to keep Him from being imposed on.

Why, for example, should He, who could converse with the greatest in the land and answer all their questions, stop to bother with the woman at the well? She was of a cordially disliked people and was, even as He Himself knew, of weak moral fiber. He chose Zacchæus, the publican, to be His host when all the social favorites of Jerusalem were clamoring to entertain Him. Think of the valuable "contacts" He could have made! Alas for the opportunities He lost!

On another occasion, an unknown woman with a timid reaching out of faith in His power to heal, touched Him in a crowd. He stopped His progress until she was identified, doubtless keeping people with well-known names waiting while He talked to her. A poor widow shyly slips her tiny mite into the treasury, and He calls attention to her gift, while large gifts of money are pouring in continually before His eyes without bringing any comment from Him. Time and again His disciples were astounded at His lack of discrimination between what they considered worth while and what was conceded to be trivial.

We who live in a country dedicated to the proposition that all men are created equal, can hardly conceive of the amazement with which His willingness to devote time and strength to insignificant people was received in a land and in a period of caste. The scale of values of the beloved Master was to the very end of His life a source of bewilderment to His disciples.

PROBABLY ON NO OTHER OCCASION were they more completely baffled than when, with the multitudes pressing Him for help and attention, He gently rebuked their solicitous efforts to guard Him from the children whose mothers were urging their little ones toward Him for a blessing.

In that day and in that land the children who swarmed the streets, the roofs, and the market places were not held in the esteem in which we hold children now. In theory a man might be blessed if he had "his quiver full of them," but in actual experience, from a man's point of view, they counted for nothing until they had come of age. To the Jewish mother, however, who had borne them, each little tad meant a potential leader. To her they were not just so many puppies in a litter! They were individuals, tiny though they might be; and she wanted them blessed by the touch of the Master, whose miraculous powers were being heralded with wide eyes and bated breath throughout the countryside. Possibly she had trudged a long, weary way carrying her little one solely for the sake of the blessing.

But the disciples, ever solicitous about His welfare, ever eager to spare Him the press of the multitude which they knew He did not enjoy, rebuked those who were asking for a blessing on their children. Their purpose was praiseworthy— these friends of His. They did not want the Master to be bothered with trifles when He had such a vast and important work to do. As we might put it, in modern parlance, they did not want Him to fritter away His energies. They wanted to save Him for important issues. And they were cocksure as to what those important issues were! How very like us it all is!

THEN CAME THE WORDS that were to live forever in the memory of the human race, the words that connect humanity with the kingdom of heaven.

We all know the story well. Many sermons have been preached on the text in its literal aspect, and bet-

ter than any argument, the story has served to bring to the children of today the tender consideration that they receive both in the home and in the nation. Some one has said that this is "the Age of Privileged Children." If this is true, or in so far as it is true, it may be traced directly to this saying of the Master's.

But the important aspect of all the Master's words is that they are true on all planes of being: They are symbolic of deeper things than they obviously signify.

How truly these words come to our rescue when, for instance, we find our practical common-sense faculties —those dedicated to the service of the Master, too! —holding back our little half-formed thoughts, rebuking our mind for letting such commonplace little things "bother" the Master! How carefully, indeed, we choose what is to be "prayed about" and what is to be kept from receiving His touch because it is not worthy of attention! Yet all the time there is an impulsive something within us, a consciousness from which spring these thought people who so wistfully hold out each little one for His blessing: the simple little joys, the obscure task, the unformed desire or purpose. Spontaneously they are pushed forward to receive His touch because of a natural loving impulse, only to be met with a rebuke from the faculties of the reasoning consciousness.

A YOUNG GIRL LOOKS in her mirror, and the little half-formed prayer comes: "Dear God, let me seem attractive at the party!" Then swiftly the overscrupulous disciples of her consciousness rebuke the frivolous little prayer.

A mother, making a pan of her family's favorite rolls, crushes back sternly the swift uprush of desire: "O Father, make them light and good!"

A business man, sensible and sedate, shuts off an involuntary "O God, help me to put this deal through!" because, forsooth, that is not what God is for!

A lad with tired brain turns desperately within: "Please, God, help me to get through this exam!" Then

he is suddenly ashamed of bothering the Divine Mind about such a trivial, personal matter. What does God care about his passing an examination?

Such sensible, practical disciples within us hold back each shy little plea for a blessing from the Master! The quick, spontaneous love that wants the Master to bless these little ones of ours, unknown, personal, unimportant in the scheme of things apparently, this love is crushed back with the stern "Trouble ye not the Master" to which we give heed.

But let us listen intently. From deeper and deeper comes a feeling of warm gladness as we seem to hear another word from the inner Christ:

"Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God."

IT DOES; DOES IT NOT? The kingdom of heaven, that soul life which we are trying to realize day by day, is not made up of great and noble deeds only, of glorious sacrifices, of passionate renunciations. It is brought into manifestation by our little unspoken thoughts, by our all but unformed desires, by our unacknowledged motives for commonplace words and acts, by the simple ingenuous impulses that spring up within us.

If these, just these, be brought to Him for blessing and go forth into life vibrant with His touch, then shall we come to know what He meant when He said:

"Suffer the little children to come unto me, forbid them not: for to such belongeth the kingdom of God."

When we realize this, we know of a surety that He has touched each little one that we brought to Him, and blessed it, and that now it is not ours, but His. So it cannot fail in any way.

Love, being creative, begets love, by the law of attraction. When we liberate love we are conscious of a glow of the spirit, and any task we do glorified with this love motif will be carried out on the visible plane to a successful completion, for duty soon tires, but love goes all the way.—THE GLEANER

Usable Truth

The Domain of Mind

By RICHARD LYNCH

MIND IS ACTUALLY a substantial form of energy. It has been spoken of as static, potential energy, while thought is the dynamic force that produces the activity for manifestation. Science has told us that no energy is ever lost. It may be wasted, but not destroyed. It may always be transmuted from one form into another. We know, then, that thought energy is forceful and creative. As man coöperates and coordinates his thought with the infinite purpose, he makes of his mind a meeting place for communion with the infinite intelligence that is God. If he does not choose to recognize the supervision of the divine director, he may walk alone. But he will soon find that of himself he can do nothing that is worthy or profitable. According to Paul, he is not even able to think correctly, for his sufficiency in all things is from God. He is intelligent only to the degree that he uses the infinite intelligence of universal Mind, allowing it to flow through him.

Every man is an individualized satellite in the great solar system of Truth, whose center is God. Each man is, to himself, a separate entity, a little universe in which he lives and moves and has his being, a unit in the universal will. The world in which he dwells is his mind, and its active agency is thought. When we speak of his mind we do not mean an exclusive possession. He can no more lay claim to mind than any one of the planets can appropriate the exclusive use of the sun. God is the one Mind, the whirling source from which all lesser mind worlds have sprung. Although each

may function separately and destroy or cultivate its distinctive attributes, it must move in the orbit of Truth, subject to unerring Principle.

The history of man is the story of individualized mind in its upward trend. Mind is really the one active power in the universe, yet to many people it is still incomprehensible and unintelligible. Like all intangible things of Spirit, which are beyond the cognizance of the senses, mind seems vague and inconsequential unless it is captured and housed in some material form. This is why mind and brain have seemed to be synonymous. Yet we know that this is no more true than the idea that life and body mean the same thing. Material man has so long been a stumblingblock to his own spiritual progress that nine people out of ten would probably describe a physical appearance when asked for a definition of man.

BUT SCIENTISTS are fast shedding light on the subject of matter. They have come to regard a dynamic universe as far more understandable and realistic than one in a static condition. They tell us that there is no state of stagnation anywhere. Matter is not dense, but alive with fluid energy and vibratory force. Infinitesimal units of life are everywhere creating and producing new cosmic substance. What is the cause that lies back of all this? Something corresponding to an electric force is there, but what keeps it constructive instead of destructive? We fail to understand this until we have the key that unlocks the mystery.

Lately there passed from this plane of existence one who may be termed, in a literal, material sense, the light of the world, just as Jesus may be termed its spiritual prototype. There is no irreverence in this comparison; for certainly Thomas Alva Edison unharnessed and released from the ether floods of radiance that illuminated the entire world. To this man of science, whose religion has been severely questioned by theologians, we may turn for the solution of our mysterious problem. He believed in the existence of a

supreme intelligence pervading the universe. This, he was convinced, was a great universal director of destiny, working throughout all creation. Its channel through man is mind.

From its divine source mind draws intelligence to direct the life cells in the human body. Living cells are too minute for microscopical revelation, but finer still are the entities of soul, and farther beyond the reach of any scientific instrument to discover to the senses. It is the intelligence at work in these infinitesimal but unseen entities of Divine Mind that heals and revives the human body. I was told not long ago that science regards the mind as the only enemy to continuous cellular growth. To me, of course, this refers to the human mind, which builds barriers between life and its directing source. The impulse of divine intelligence is to keep life eternal. We have positive proofs of its untiring efforts in that direction. If the human mind would but coöperate with its source!

IN VISITING the streets of ancient Pompeii, I marveled at the revelations of modern excavation. It was thrilling to let my imagination travel back over the centuries and see, in fancy, the first Christian heralds relating the wonders of the Nazarene there in the Strada dell' Abbondanza (Street of Abundance). It is related that Paul himself may have walked here, during some of his missionary journeys throughout and beyond the Roman Empire. I seemed to hear this brilliant, scholarly Apostle of the Gentiles telling the story of the Master and the new doctrine to those whose ears were dull and whose eyes were closed to the enlightenment that he was bringing them. They preferred to believe in the solid reality of their substantial stonework; in the things that they could see and hear and touch; in the greatness of Rome and its mighty power. He offered them the light of understanding, but they had darkened their minds with material shadows, preferring to walk by sight rather than by faith; choosing the things that are temporal instead

of those that are eternal. And here lay the solid stones they had chosen as realities—poor ghosts of an ancient civilization; shadowy symbols of the fate of tangible reality. The Street of Abundance, the glory that was Rome; where are they now? And how real those unseen, intangible things have become! How solidly dependable, now that the world has come to feel and to recognize the pervading, penetrating spiritual force of Christianity.

EVERY AGE REPEATS, within certain limits, the history of the race. Yet to every age is added experiences that raise the standard of the race. Every man is born into a possession of Truth and knowledge that existed before him and with the opportunity of advancing not only himself, but his age. For each person is born equipped with a great casual agent in the realm of matter. He has the gift of mind, and mind, Professor Pupin says, is the domain of the "creative coördinator." This is only another name for what Edison called supreme intelligence. Man may employ this force constructively, or he may use it in building a defensive wall against the entrance of that which he has made his enemy. Whether he stands upon the summit of some spiritual peak and focuses every ray of light upon his life purpose, or whether he burrows into the lowest depths of materiality and seeks to blot out the light of Spirit, Truth continues to shine.

The best thinkers have arrived at the conclusion that Mind in the absolute is perfect. In the individual it is, oftener than not, misused and misapplied, thereby creating imperfect, unpleasant conditions. When these confront him he has an aggrieved feeling that life is to blame; that he has been unjustly dealt with; that he is a puppet of fate; or that God is punishing him for some sinful action.

NONE OF THESE explanations is true. They are not even sensible reasons. Your mind is your world. It is your own world. You are its chief executive,

responsible for its form of government. As you interpret universal law and enforce it in the thoughts you send out, you make your universe either harmonious or discordant. You must understand that you are free to do as you like, in a sense; but only in the sense of being a viceroy, ruling with viceroyal authority and not with imperial sovereignty. You cannot maintain an autocratic government. You are always responsible to a higher power for the world that has been entrusted to your care. As a ruler you are willing enough to shift your responsibility in times of stress and trial, or to quarrel with the law when it has interfered with your human desires. But to accept gracefully the results of your own mistakes—that is where you have failed, as most of us do.

Manifestations of ill health and inharmonious conditions have to be recognized as such and dealt with accordingly. Abuse or repression will not correct them. Regretful tears will not erase them. They must be traced back to mental states that produced them, and there they must be transmuted or recast in different molds. For back of all material manifestation stands active, living thought. Body and affairs are but passive instruments of mind. They have been created by dynamic thought. If this thought has not been harmonious with the idea in Divine Mind, creation has been untrue and its result is discordant.

WHEN WE SAY that our mind is our world we do not mean to deny the existence of a material world or a material body in which we function, but only its independent existence. They live perpetually in the mind, and we are formed by the image-making faculty of the soul. As Divine Mind projects itself outward into a resultant universe, so we shape and carve our individualized universes out of mind material. The body is an outgrowth of the soul—an effect, of which mind is the cause. It can be reduced back to its essence in Spirit. If we believe it to be material and that it functions in the manner of all flesh, it will not

disappoint us. It is created and governed by our own consciousness of it, just as we have visualized it in mind.

The principle of manifestation becomes simple as we come to know and really understand it. It is the scientific law on which all spiritual healing is based. Mind is the reality and the body is its appearance. The body is spirit formulated. Not only is our body subject to this law, but our life is conditioned by it. We manifest realities in direct ratio to our ideals. That which we hold in mind is bound to be loosed in thought activity and thus objectify itself in form.

IN OUR STUDY of the mind we can scarcely proceed without taking into account two important factors in its development. They are the imagination and the will. Each has been exalted and called the more essential. We remember that Coué insisted that the imaging faculty ranked first as a healing agent. We cannot deny its significance either in healing physical ailments or in changing conditions of living. We know the danger of dwelling upon mental images of failure or poverty, but do we realize the necessity of putting others in place of those that we know must be erased from the consciousness?

I am reminded very forcibly of the remarkable instance of Nijinsky, a once famous young Russian dancer. On his last visit to America, he was the bright particular star of the Diaghileff Ballet Russe, and famous throughout the world. At the outbreak of the war he happened to be in Budapest and became a technical prisoner of the Central Powers. He was allowed, however, to visit America and later to live in Switzerland. As he had no opportunity there for expression through dancing, he turned to painting and drawing, which he had occasionally done in sketching out and devising his dances. At first his subjects were figures—of his little daughter and of his servants. But gradually his mental images changed. He drew haunted faces with staring eyes, and he portrayed over

and over again the lines of a soldier's helmet. Finally he painted only dark spaces. He is now in a sanitarium in Switzerland where he spends his time idly dreaming, turning only occasionally to his painting materials. The case is a pertinent illustration of the result of letting an image of frustration gain supremacy in the mind.

On the other hand, there is the memory of a very different case, that of the eminent pianist Vladimir Horowitz. I am always impressed with the psychological significance of a picture of Liszt that Horowitz insists on having in his dressing-room on concert nights. Others may call this superstition, but to me it clearly illustrates the idea of a mental image. For of course it is not just a picture, but a representation of something, to the mind of the artist. It suggests genius and sublime attainment.

EVERY MAN'S MIND imprints images of achievement upon his consciousness. These are like seeds, holding within themselves infinite possibilities of development, growth, and fruition. Like seeds, they may represent varied species, each of which will produce its own kind. Two men may image success or money quite clearly, and one will gain high position and enormous wealth. The other will also succeed, but his attainments will be mediocre. Why? One has done his imaging in dimes and dollars, the other in thousands and millions. One has had a vision of getting ahead, while the other has seen himself scaling the heights. These men have proclaimed, through their thought, the restricted or unlimited use that they have made of the divine urge that is ever back of what we call our human mind. This eternal force from within is a divine dissatisfaction compelling us to greater and better effort. It demands perfected images, higher ideals, more powerful thoughts for the manifestation that God would make in our life.

There are times of revolution in the most efficiently organized country; times when many of its citizens

rebel and refuse their allegiance to law and order; times when aliens enter its borders. The government is not responsible for such outbreaks, but it is accountable for the havoc produced by continued insubordination. The offenders must be dealt with. In the country or world of your mind you have much the same thing to meet. You are not held accountable for alien thoughts that come in the guise of race beliefs; for fearful thoughts that run riot; for rebellious ideas that seek to overthrow your form of government. But you are entirely responsible for sheltering such enemies or encouraging them to stay with you.

YOU HAVE AS ONE of your principal executives a powerful agent for enforcement. It has been exalted as highly as its companion power, the imagination. We call it the will, and we know that it can say to this thought "Go!" and to that one "Stay!" just as our mental I chooses. Purposeless, unprofitable aliens must be deported, sent back to the land that gave them birth. Riotous fear must be calmed and quieted by a harmonizing faith. Rebels that refuse allegiance must be dealt with as such—corrected and controlled.

In the world of your mind you must have discipline and this is what the will accomplishes for you. You must have a settled purpose and a steadfast resolution to work toward it. Wisdom and understanding must be yours to employ, not to entertain as idle guests. Every sane person has some degree of understanding. Every sane person is wise in certain directions. Every sane person knows what he ought to do, and very often he feels that he knows exactly what his friends and contemporaries ought to do. But when he is called on to act according to his judgment, he fails without the coöperation of his executive agent, the will.

We must come to think of these two agents of our mind, the imagination and the will, as inseparable. They may work apart, but thus they can accomplish nothing of any worth. In fact each alone may cause

havoc in our world. An unrestrained imagination threatens our mental stronghold. A determined will with no purpose is futile. When they join forces and work side by side, our world will be harmonious.

I would not have you misunderstand me by thinking that these are independent powers, or that what we call the human imagination and the human will

The height, the deity of man is to be self-sustained, to need no gift, no foreign force.—EMERSON

can successfully work together for ideal accomplishment. They are your agents in your world, and you are responsible to a higher power for their citizenship. They depend on you as you depend on it. You work through them as it works through you. The divine intelligence of universal Mind flows through you as you open yourself to it. Your world is safe only as long as it remains in the orbit of Truth. The sun responds to the earth's need for light and warmth and life. Divine intelligence responds in a far greater measure to your need for sustenance. It is always there and always ready to think and express itself through you.

There is but one Mind, and it is perfect. It knows only what is true. It will enter and possess your consciousness if you will let it. Take your little, human self out of the way and "Have this mind in you, which was also in Christ Jesus." That Mind reproduced its knowledge of perfection in many miraculous ways. It healed diseased bodies and brought the unlimited substance of Spirit into manifestation. It refused to recognize any appearance of evil or error. It had no realization of death. That Mind is yours, it is yours now. Let it fill you with the warmth and light of its life, its love, and its Truth.

EDITOR'S NOTE—This is the fourth of ten articles by Richard Lynch. The fifth will appear next month.

God and Sons:

A Holding Company

By M. H. McKEAN

THIS TITLE SOUNDS rather startling and perhaps to some it may even seem irreverent, but it is certainly not intended to be, and if you will go along with the writer and consider a few things, I am sure that you will come to like the idea of God & Sons immensely. As a matter of fact, we all should be tremendously concerned whether we are consciously acting as sons or just as helpless children. For there is quite a distinction between the position of a son, which implies heirship and partnership, and the position of a mere child, who perhaps thinks of himself as weak, needing care, and unable or unworthy to share the full joys and responsibilities of sonship. The challenge to all of us comes in many passages all through the Scriptures, passages that point out our potential sonship, indicating that we are heirs of God, and co-workers with Him in our world. The question that should give us pause long enough really to try to understand our place in the world, is whether we should prefer to remain little children, logically becoming more helpless perhaps as we dwell in thought upon our helplessness; or whether we would rather become junior partners in the firm of God & Sons, increasing our ability day by day and willingly assuming more and more responsibility as we express His will under the sustaining guidance of Spirit. Sonship must be attained by us through a conscious willingness fully to express God's will in His own way and as rapidly or as slowly as He seems to move.

Best of all, this universe in which we live is a

"holding company," an organization that really sticks together and is united in a common aim and purpose so stupendous that we in our finite mind cannot see it all. Through intuitive wisdom, however, we may keep in touch with the Senior Partner's plans and purposes for us. This idea of the universe being a holding company is not at all far-fetched; it is literally true. God's attribute or state of being that we call power is perhaps best and most easily understood as a "holding power." There is but one power in this universe, hence there is but one holding power. Viewed from the angle of expression, which is the active phase of the universe in which man participates, love is the great and universal holding power. Yes, any kind of love! Why does the robin return to her nest as long as there are young ones there? She is as constant and dependable in this as the sunrise. Oh, yes, we have been accustomed to attribute many such actions to instinct, but in so defining it, have we changed the inner truth?

But let us plunge as far out into the so-called inanimate realm as our imagination will permit and let us see what we shall discover out there as proofs of our holding company in the universe.

CONSIDER THE ABILITY you have of staying on this earth as it spins on its axis in daily rotation, with a speed of over one thousand miles an hour; how do you account for that? Gravity, you quickly answer. But what is gravity but a sort of holding power that is much the same in relation to your staying on the earth as love is in connection with the robin's returning to her young. A tremendous weight of ice and snow has accumulated through the centuries in northern Siberia, much in excess of that which is found in the northern American continent. Siberia being a much larger land mass, this overbalancing weight causes the earth to wobble as it spins, so the scientists tell us. What keeps this wobbling from tearing the

whole earth to pieces? The same force of gravity ably assisted by two other expressions of the universal holding power, cohesion and adhesion.

Now, let us look out into space for a bit. Traveling in orbits considerably smaller than that of the earth, we find Mercury and Venus revolving about the sun, Venus taking 225 of our days to make the trip that it takes our earth 365 days to make. Then outside of the earth's orbit we discover Mars with a "year" or solar revolution made up of 687 of our days. Next comes Jupiter, so far out that it takes nearly twelve of our years for it to go once around the sun. Still farther out swings Saturn, requiring over twenty-nine of our years to go round the sun. Uranus, the next in the series of known planets, takes eighty-four of our years to make one revolution about the sun. Neptune, which was discovered by astronomers in 1846, has just completed a little more than half of one of its journeys about the sun since that time. Since the discovery of Neptune, two others, Pluto and "Planet P," have been discovered. Both these are so much farther out than Neptune that but little is known about them or their orbital habits, though Dr. William H. Pickering has estimated that Planet P needs about six hundred and fifty-six earthly years for one trip around the sun.

THESE PLANETS and their several moons and other satellites constitute the known family of that bright star which we call our sun, and about which all its planets revolve in space. This solar system is altogether swinging in a gigantic spiral in the general direction of the North Star, and combined with other solar systems grouped about their own star suns, we are said to be probably a part of a great "island universe," the Milky Way or Galaxy; and many thousands of these island universes have been sighted by the astronomers with their powerful telescopes. Yet all these stupendous galaxies, far beyond the imagination, swing

out there in perfect order and precision, in accord with the laws of God, who is omnipotence. The same universal holding power operates to the remotest stretch of the imagination and beyond. The finite mind that we use in this little mortal existence stands dazed before such a spectacle. Now, how would you like to be a real son and partner of that sort of a God? Life begins to appeal to us as a wonderful adventure when we know that we can have at least a small share of responsibility and an opportunity for expression in such a universe.

With the Psalmist we cry out,

"When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him?
And the son of man, that thou visitest him?"

And yet we must go within to find equal or greater wonders of the unfoldment of the purposes of God:

"For thou hast made him but little lower than God,
And crownest him with glory and honor.
Thou makest him to have dominion over the works
of thy hands;
Thou hast put all things under his feet."

THIS SAME UNIVERSAL holding power is operative in the so-called microcosm, the realm of the smallest things visible to man, even when he has developed the power of magnification to many times the actual size. And in a realm as yet invisible to the sight of man we find an atom made up of a nucleus spinning on its axis like the sun, and revolving about it in regular orbits, like the planets, are the electrons, each spinning on its axis as it revolves about the nucleus in this infinitesimal solar system. And here is a holding power so great that the best efforts of physical and chemical scientists have not been able to break down the atom in a practical way, that is, to break the holding power that keeps these little electrons in their orbits. Under

certain orderly conditions these little electrons will change orbits, and this causes what we call light, but even with this occasional shifting of the electrons, the "family" group that makes up the atom has never yet been broken. When and if these atoms are ever broken and this holding energy is directed into other channels, scientists tell us that here is a source of energy that will surpass the imagination in extent. For illustration, the electric or atomic energy in an ounce of radium could, if controlled, hurl a 10,000-ton building a mile high.

MAN IS A SPIRITUAL being, manifesting bodily, mental, and spiritual phases. In this being are even higher expressions of the one universal holding power than we have just been witnessing out in the external phases of being. Of course, man's body is made up of these atoms with all their power, and then there is the great organizing control of the various vital centers or sub-brains by which the mind can control and supervise all this physical expression. All these various sub-brains, or vital centers are under the general authority of the Spirit within man commonly called the Christ. The Christ or I AM is always at one with God as Elohim or universal Spirit. One of the names of this Spirit is love, for God is love. God is also power; also wisdom. Things equal to the same thing are equal to each other, therefore, love, power, and wisdom are all one in the universal. Love, then, is the wise holding power of this universe. This holding power is recognized under many other names as we have shown above, but they all are various expressions of universal love. There is but one Presence in this universe and that Presence expresses itself as love, power, or wisdom, or as any other divine attribute whenever and wherever needed. Love is the basis of divine sonship and is the universal omnipresent holding power of God & Sons—a Holding Company.

Arise and Walk

By ALICE M. HOPKINS

AMONG THE STORIES of the healings accomplished by Jesus there is one recorded in the 5th chapter of John that has a peculiar appeal, both because of its dramatic setting and because of the dynamic nature of the Master's words. The story is that in Jerusalem, near the sheep gate, there was a pool called the Pool of Bethesda. Around this pool there had been built a number of porches in which the sick and the blind and the lame might lie and wait; because it was said that at certain times an angel descended and stirred the pool and whoever, after that stirring, might be the first to step into it was healed. Now there was a certain man who had lain there thirty-eight years, and Jesus, passing by, stopped to talk with him. In answer to the question of Jesus as to whether he desired healing the man told the story of his long years of waiting and of how, always, because he was unable to get to the pool quickly enough, some one else stepped down ahead of him, and he had to go back to his waiting again. Did Jesus reply with words of sympathy? Did He say, "I will see that some one is here to put you into the pool next time?" The message that Jesus gave was never a message of waiting, but of action. Jesus' reply was made in those stirring words that have come down through all the ages of Christendom as a dynamic call to every sufferer, "Arise, take up thy bed, and walk."

Those words are just as much a command to us today as they were to the one who first heard them from the lips of Jesus. They apply just as much to the healing of our conditions of inharmony and lack as to the healing of our bodily diseases. Translated into their full meaning, those words say to us: Why

wait any longer? The power is within you. Heal yourself. Put out of your path that which you have been lying upon. Get up and go about your business. "Heal myself. Would to God I could," we say. "But I don't know how." But we can know how. We have been waiting long enough for some one to come along and heal us. But before we can heal ourselves we must know who we are. Jesus, with that one dynamic sentence, aroused into action not the mortal-man self—that mortal-man self would have lain there another thirty-eight years and nothing would have happened; Jesus called to the Son-of-God self and the Son of God heard and came forth.

BEFORE YOU CAN heal yourself you must know who you are. You are a son of God, and all that the Father has is yours. You say: "I have heard that a thousand times, but it doesn't help any." No; it doesn't help any, because you do not know who or what God is. How can it have any meaning to be a son of God until you know who or what God is? Most of us, even though we have been in Truth a long time, deep down within us still think of God as a being way off outside of us somewhere who, if prayed to hard enough, will take pity on us and come and heal us. We shall never find the power within us to obey the command of Jesus "Arise, take up thy bed, and walk" as long as we think of God in that way. Before we can use the power of God, which is the only thing that will release us from our bondage, we must somehow vitalize that new idea which Truth has given us that God is not away off somewhere, but that God is the very life within us, awaiting only our command to do our bidding. The command which that sufferer by the pool had been giving to the God life within him for thirty-eight years had been "Wait, wait, wait." Jesus came along and put a new command in "Arise . . . and walk."

WE MUST GET a new way of thinking about God and dwell on it until it becomes a vital thing to us.

We all have said over and over again, "God is life, God is power"; so I am sure that the definition of God that I am going to give will not seem strange.

God is a union of all the potencies of life. What is a potency? The word "potency" is itself a union of two Latin words, one meaning "power" and the other "to be." So a "potency" is a "power to be," and what we are saying is that God is a union of all the "powers to be" that go to make up life. God is not love by itself, nor power by itself—any one of these by itself is helpless—but God is a union of all these. Then if God is within you, there is within you a union of all the powers to be or, we might say, all the goods, all the essences, all the efficiencies of life. And we cannot think of these powers as being quiescent, dormant; they are ever active, the flowing potencies of life. God is a union, a mingling together of all the flowing potencies of life.

Now, after you have meditated on this a few minutes, do you not find that you have a different image of God in your mind? Haven't you something that helps you to understand the statement "In him we live, and move, and have our being"? We could not live and move and have our being in another personality. But we can live and move and have our being in these flowing potencies of life. In them you live and move and have your being, and they live and move and have their being in you. Have we not, then, within ourselves a veritable Pool of Bethesda whose waters can be stirred into activity by our own conscious recognition?

TO MAKE THIS IMAGE of the ever-moving power of God within us still more vital to you, to raise these potencies to a still higher power; can you think of flowing light? Think of all these potencies, these essences of life mingled together as a great flooding light. "And this is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all." We often speak of it as the "great

white light of healing." It comes to me often as a beautiful golden light, and brings to my mind the first lines of a beautiful hymn by F. S. Gerard:

"Stand in the golden shower,
Know thou thy Father's power,
Thou art divine."

You are that light. You are nothing but light. You live, move, and have your being in light. In that light is no darkness at all, no disease, no weakness, no lack. Then why shouldn't you "arise . . . and walk?" Walk out of anything? Stand in that light, receive it into yourself. Let it flood through your consciousness into your affairs, into your human relationships, into your purse. Go out and give it; you not only have it, you are it. Spend it recklessly; it is all yours, you can never exhaust it. Let it shine through your body as health; feel it as joy flooding your heart; see it in your purse as dollars and cents.

BUT IT REQUIRES us to take time to dwell in it, to become conscious of it. You have to "fix" this new consciousness of God and of yourself as you have to "fix" a photographic image. Would it be worth ten minutes a day in the quiet by yourself to get the consciousness of being in God and having all the great potencies of life at your command? Could you spare ten minutes consciously to immerse yourself in the "golden shower" of light and get the feel of the power and the joy of it?

And could you be sure that while you are in it, you hold your mind steady and think of nothing but light and joy and peace and plenty? Because here is a secret: When you step into that light you carry all yourself into it, and it is like stepping in front of a camera. Whatever is in your mind is exposed to the light and photographed. And where does that photograph appear? There is no place for it to appear but on the screen that your body and your circumstances make for it. Do you see, now, how you make your

own conditions in life? Do you understand the words that Jesus spoke to Peter: "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth [whatever thoughts you shall tie up so that they cannot function in your mortal mind] shall be bound in heaven [that is, bereft of all power; for heaven is the place of power]; and whatsoever thou shalt loose on earth [let your mortal mind dwell on] shall be loosed in heaven [given the power to manifest]."

And, reader, if you can spare five minutes more each day to take with you into that light your friends—your enemies too, if you have any—call them each by name, and say to them:

"Stand in the golden shower,
Know thou thy Father's power,
Thou art divine."

You will be giving to them a blessing that no amount of gold can outweigh. And as for you, your whole being will change, your body will gleam with health and strength, and your life will show forth harmony and power and plenty.

EXPECT SOME GOOD TODAY

Expect some good today, and it will come
As surely as supply succeeds demand.
Expect some good today, and it will seem
A blessing blossoms in your outstretched hand.

Expect perfection, happiness, and peace,
With eagerness, with faith sincere and true,
And surely, ere the day is lost in night,
Some good will hasten to the heart of you.

—Dora Hepner Moitoret

Putting the Babies to Sleep

By BERTHA GRIERSON COPE

THE "BABIES" REFERRED TO in this article are the cells of the brain. The method of producing sleep as worked out by a certain Truth student is so simple and effective that it should be of use to any one who has learned to spiritually realize desired conditions.

This Truth student had read much about talking to the cells of various parts of the body, telling them to do certain work, but had never thought of using the idea the opposite way by telling the same little workers to be quiet and to rest. When she conceived this simple method of affirming Truth for the brain cells and realizing that they would obey by drifting off into the land of Nod, she was filled with joy; for she had some patients who were extremely nervous, and insomnia was one of their chief problems.

First she realized that the brain of the person who wanted relief would obey her word of Truth. Then picturing the little cells as clearly as possible, she would say to them lovingly and firmly: *"Now, little cells, close your eyes; cuddle up and go to sleep. You are God's own little workers, and it is now time for you to rest in His perfect peace."*

The Truth student would then picture the cells as doing her bidding. First, she would "spiritually see" them begin to stretch and yawn, then relax and become quiet. Next she would "see" them as cuddling close to one another, and then becoming perfectly quiet. It was not hard for her to do this. A little baby dropping off into sleep is a good example to follow in realizing the brain cells' going to sleep in divine order. All the cells of the body are filled with God's infinite intelligence and are obedient to our words of Truth.

If they are obedient to the command to go to work, it is just as natural that they should be obedient to the command to sleep and rest.

One of this Truth student's patients was a man who for many years had been troubled with insomnia and all efforts to heal this condition had been unsuccessful. After a few treatments by this method of spiritually harmonizing the brain cells, the habit of years was broken and this man now goes to sleep almost instantly after going to bed. These little workers have formed the habit of going to sleep on time.

THIS TRUTH STUDENT had an interesting experience when using this treatment in the case of a little baby who for some reason had formed the habit of being fretful and wakeful at bedtime. One evening the mother telephoned the Truth student and asked her to help quiet the baby, saying that he had been awake most of the day and was now cross and just would not go to sleep. The baby did not seem to be ill, but was merely fretful from lack of sleep.

The healer treated the baby as outlined, talking to the cells of the brain and idealizing them as being filled with the intelligence of God and thus obedient to her spoken word. Then she "spiritually saw" them in the act of going to sleep, and dropping off finally into quiet slumber. Then she pictured the baby relaxing all his tense little nerves, breathing easily and regularly, letting his little eyelids droop and finally closing them; then, over him the spirit of God's infinite peace, harmony, and love.

Within ten minutes the mother telephoned again, this time saying that the little one was fast asleep. The mother said: "Almost instantly after I first telephoned, the baby hushed his crying, his little muscles relaxed, he began to yawn and his eyelids drooped. He made several futile efforts to keep his eyes open; then with a deep sigh he turned on his side, closed his eyes, and was asleep." In almost the exact way that the healer had spiritually realized peace for the

baby, the little one had followed it out. As in the case of the man previously mentioned, the brain cells of this baby have since formed the habit of going to sleep at a certain time every night.

In the case of sleeplessness caused by pain, it is better first to quiet the pain by spiritually realizing and seeing the soothing love of God flowing into and through every cell, not only at the location of the pain but throughout the entire body. See the whole body filled with God's infinite love. When you are sure that the sense of pain has disappeared, in His name command the little workers in the brain to rest; they will always obey gladly and lovingly. If the brain cells are put to sleep while inharmony exists in some part of the body, the sense of inharmony will awaken the little cells in a short time. Always harmonize the body cells first; then, when the brain cells go to sleep, the rest is unbroken; when the patient awakens, the trouble will have disappeared.

I Like to Know

I like to know that thoughts are things,
  That everything is but a thought,
And that each silent effort brings
  The substance of the thing I've sought.

I like to know that, hour by hour,
  I build with God, and can aspire
To reach at last those heights of power
  That are the goal of my desire.

I like to know that with my thought,
  I may create my heaven on earth,
And that each prayer has nearer brought
  The morning of eternal birth.

—*Alva Romanes*

BAPTISM

By IORA DOWLER

WEBSTER SAYS THAT BAPTISM is the act or ceremony of baptizing; the application of water as a religious ceremony; especially the application of water to a person by immersing him in it, or by pouring or sprinkling it upon him; cleansing from sin, gift of the Spirit, any act or experience by which one is purified. The gift of the Holy Spirit is a "spiritual baptism."

Jesus was born under the Mosaic law and was obedient to it, recognizing that not "one jot or one tittle" should pass from the law until all was fulfilled. The law required the use of meats and drinks and various washings (consisting of baptisms, dippings or immersions) and bodily ceremonies. These were to remain in force only until Jesus "fulfilled" them. In the 4th chapter of Galatians we read that "when the fulness of the time came, God sent forth His Son, born of a woman, born under the law, that he might redeem them that were under the law." Jesus blotted these laws out, took them out of the way, nailing them to His cross. According to Colossians 2:14, "he hath taken it out of the way, nailing it to the cross." Evidently the many forms, such as immersion, sprinkling, and other types prevalent among the Jews and adopted by John the Baptist were but shadows of the real baptism and were all "fulfilled" and also abolished by Jesus. When He said "It is finished," the real baptism of the Holy Spirit, which purifies and saves, displaced the shadow of ceremonial baptism. In Luke 3:16, we have the following: "John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the

Holy Spirit and *in* fire." Again, in Acts 1:5, Jesus is reported as saying, "For John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence."

Jesus did not command any of His disciples or apostles to baptize with water. John the Baptist is the only person mentioned in the New Testament who claimed to be sent to baptize with water.

If baptism with water will help the recipient to come into the Christ consciousness, if the outer symbol of cleansing will assist him to throw out his negative thoughts, then the water should be used. But remember that the outer form of baptism is immaterial: the individual soul must be satisfied. Jesus stressed the fact that we should be baptized with the Holy Spirit: "But ye shall be baptized in the Holy Spirit." Immersion into the Holy Spirit is the only baptism that can really bury us to sin and actually resurrect us into new life, for that is the only thing that washes us free from our sins and quickens us into new life. It is the Spirit within us that quickens and pushes out negative thinking—throws out sin from our consciousness—and not the water used on the outside, which is only an outer symbol of an inner cleansing.

PAUL KNEW that the performance of ceremonies cannot make one perfect, and noting the divisions due to baptism with water and to other ceremonies, he asked the Colossians why they were subject to ordinances or laws. In Colossians 2:16-17 we read, "Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath which are a shadow of the things to come."

The true baptism is not outward but inward, of the heart, of the spirit and not of the letter. This is recorded in Romans 2:29: "But he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit not in the letter; whose praise is not of men, but of God." The Jews who became Christians were several years getting from shadows to realities; and people yet

today are clinging to shadows instead of realities whenever they put their faith in anything less than All-Good. When people learn to about face and follow the light instead of the shadows, there will no longer be any want or poverty of any kind. Lack of any kind is only a shadow, and where there is light the shadow or unreality must disappear. Darkness and light cannot exist in the same place at the same time.

THE ONE BAPTISM is the baptism of the Holy Spirit and not the baptism with water. Water is only an outer symbol. The true baptism must be a change of mind within the individual; and this baptism began with Jesus.

There are many sects, and each claims that its particular way of administering baptism is the only correct way. When Paul saw these divisions he ceased to baptize and held to the "one Lord, one faith, one baptism," as recorded in I Corinthians 1:17: "For Christ sent me not to baptize, but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void." Anything can be proved by the Bible; but this is often done by putting parts of sentences together that do not bring out the true meaning but tend to prove whatever it is desired to prove. Some sects go outside the Bible to the traditions and writings of ancient "church fathers"; but let us seek light, life, and power as manifested by Jesus Christ.

Peter tells us that the beginning of the baptism of the Holy Spirit occurred on Pentecost, as we are told in John 14:17: "*Even* the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you." Ezekiel, speaking for God, said, "A new heart also will I give you."

THE RITUALIST INSISTS on form or mode; the spiritual-minded on the effect. The effect of spiritual baptism is a unification of the human and the divine by which the individual becomes a new creature and par-

takes of the divine nature. Sometimes people are filled with the Holy Spirit temporarily; Saul was filled with the Holy Spirit on the occasion when he was hunting David to murder him. Peter performed certain cures before he was converted.

"Baptizing in the name of the Father, and of the Son, and of the Holy Spirit"—"name" here means "authority, power, or nature"—and immersion in water does not and cannot immerse one into the authority or power or nature of "the Father, and of the Son, and of the Holy Spirit." But baptism with the Holy Spirit is immersion into the power and authority of the Father, Son, and Holy Spirit, and it is a partaking of the divine "nature" by virtue of unity with it. Jesus said, "He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water." Many people do not understand this statement, they cannot see that "the things which are seen are temporal," while the unseen or spiritual are the real and the eternal, and they are slow to turn from the shadow to the spiritual substance.

JESUS SAID, "He that eateth my flesh and drinketh my blood abideth in me, and I in him." This means that we are to assimilate the eternal substance and life of God. Jesus told Nicodemus, "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." "Born of water" here refers to the cleansing effect of the word, while "born of . . . Spirit" refers to the renewing or quickening effect; and thus are we born of the Spirit and the life in the word. We must be baptized in the Spirit. After Simon was baptized with water he was still "in the gall of bitterness and in the bond of iniquity"—not in Christ.

In baptism with water the person is raised from the water by the preacher's arm; in the baptism with the Holy Spirit he is raised, quickened or resurrected into new life, becoming a new creature. The resurrection of "Christ" in us is our hope of glory: "Be ye transformed by the renewing of your mind." When

the word of Truth is spoken to any part of the body the cells, like blank phonograph records, take the thought that is given them and send it through the whole body. We renew our mind by using the will power to think of ourselves as sons of God and thus thinking and acting true to our real God-given abilities instead of thinking and acting on a low plane, or according to the desires appropriate to the animal plane in ourselves. I do not mean by this that we are to go hungry and be content with insufficient clothing and shelter. Jesus said, "Seek ye first his kingdom, and his righteousness; and all these things shall be added." We must be baptized, that is, we must cleanse our thoughts of negativeness and think Godward; and this is done through prayer and meditation.

Sinai

Put off thy shoes! The place whereon thou standest
Is holy ground! Be still, and let no thought
Of clamorous, faithless questioning profane
The vast, cathedral stillness of thy soul.

Put off thy shoes! The place whereon thou standest
Is sanctified of God. Say not, "Lo, there—
Lo, here—is heaven!" Behold it where thou art.
God's all-perfection reigneth everywhere.

—*Katharine V. Holste*

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 10, SEPTEMBER 3, 1933.

Unity Subject—*Love Leads to Power.*

International Subject—*David.*—I Sam. 16:4-13; Psalms 78:70-72.

4. And Samuel did that which Jehovah spake, and came to Beth-lehem. And the elders of the city came to meet him trembling, and said, Comest thou peaceably?

5. And he said, Peaceably; I am come to sacrifice unto Jehovah: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6. And it came to pass, when they were come, that he looked on Eliab, and said, Surely Jehovah's anointed is before him.

7. But Jehovah said unto Samuel, Look not on his countenance, or on the height of his stature; because I have rejected him: for *Jehovah seeth* not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart.

8. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath Jehovah chosen this.

9. Then Jesse made Shammah to pass by. And he said, Neither hath Jehovah chosen this.

10. And Jesse made seven of his sons to pass before

Samuel. And Samuel said unto Jesse, Jehovah hath not chosen these.

11. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he is keeping the sheep. And Samuel said unto Jesse, Send and fetch him; for we will not sit down till he come hither.

12. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look upon. And Jehovah said, Arise, anoint him; for this is he.

13. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of Jehovah came mightily upon David from that day forward. So Samuel rose up, and went to Ramah.

70. He chose David also his servant,
And took him from the sheepfolds:
71. From following the ewes that have their young he brought him,
To be the shepherd of Jacob his people, and Israel his inheritance.
72. So he was their shepherd according to the integrity of his heart,
And guided them by the skilfulness of his hands.

GOLDEN TEXT—*Man looketh on the outward appearance, but Jehovah looketh on the heart.*—I Sam. 16:7.

SILENT PRAYER—*I acknowledge the supremacy of divine love; I daily practice the principles of love.*

In today's lesson, Jehovah has rejected Saul as king over Israel, and has commanded Samuel to go to Bethlehem, where he is to anoint one of the sons of Jesse to be king in Saul's stead. Samuel feared to go, lest Saul hear of his going and kill him. By means of a sacrifice, Samuel was able to hide his real mission from Saul. Jesse and seven of his sons were sanctified and called to the sacrifice, but although all seven passed before Samuel, he chose none of them as the future king of Israel. Finally the eighth son, David, who was also the youngest, was sent for, and was

anointed by Samuel. And "the Spirit of Jehovah came mightily upon David from that day forward."

Jehovah is the Lord, the law of man's true being, and Samuel represents man's higher judgment. The sacrifices so often referred to in the history of the Children of Israel symbolize the giving up of material pleasures. Often the giving up of some decided error seems to be a sacrifice to the natural man, and in fact it is a sacrifice of the lower to the demands of the higher nature. Saul is the will, functioning in the limitations of personality and becoming by degrees a willfulness transcending all bounds. David is love, and his home is Bethlehem, "the house of bread," or the substance center in consciousness. Jesse means "wealthy." Where love abides there is abundant substance.

Saul, the personal will, was first chosen king over Israel (the religious thoughts in man). But because the will was not wholly dedicated to the Lord but gave itself over to excessive expression of personality, it was denied the right of rulership over the body. This verdict came by way of the righteous law that works within the individual. Samuel, the higher judgment, discerned that the rule should come from the heart rather than from the head. Therefore David (love) was chosen king, and anointed with oil. This anointing means that love was quickened in consciousness through an outpouring of the Holy Spirit, after which love came gradually into its rightful power and dominion.

The Lord does not see as man sees. Samuel would have anointed Eliab, Jesse's eldest son, to be king because of his fine bearing and his handsome face. God sees the heart, and takes no account of outward appearances. Therefore David, the shepherd lad, was the chosen one. He too was "of a beautiful countenance, and goodly to look upon." Love illumines all whom it fills, and every one delights to look upon its radiance.

Those who are not really in spiritual understanding do not consider love a kingly quality. They deem it

too meek, too humble, too forgiving, too effeminate to characterize or sustain rulership. From the time that love is quickened in the heart until it finally is united with wisdom, a continual struggle goes on between love and the personal will for supremacy in consciousness. This struggle is symbolized by the warfare waged by Saul against David.

Saul, the head, feels that he is being gradually undermined by the heart and that he will eventually lose his power. Jealousy lies at the root of the adverse, destructive thoughts that Saul sends out to kill David. The will could be deposed sooner if the really mightier power, love, would so decree; but love never desires to destroy, and it spares the will when the latter is in its power. Love is always protective, constructive, forgiving.

The arrogant will thinks that its dictates must always prevail, but there are laws of action and reaction in the realm where will functions. On one side Saul was receptive to Spirit and was often guided by Jehovah. The personal will may be open to Spirit; at times it sees and acknowledges the ascendancy in consciousness of the law of love, although it must always have the help of the higher judgment (Samuel) to make its contact with Spirit. The will that functions through personality is not always loyal to Jehovah. Until it is regenerated it is subject to thoughts of materiality. Unless it becomes strictly obedient to divine law, it will finally be overwhelmed by the Philistines of the mind, erroneous habits of thought. When David ascends the throne of Israel, love at last comes into its own and rules in the consciousness.

Upon taking up his duties as king, David went first to Hebron and became ruler over Judah, his own tribe. Judah means "praise," "prayer." It symbolizes that place in consciousness where we come in touch with the highest activities of Divine Mind. Hebron is the front brain, the seat of conscious thought. Love is thus shown to be a faculty that we are to use consciously, in order

to promote general harmony, peace, and good will, and David's going up to Hebron to rule over Judah symbolizes the way to a harmonious coöperation between the indwelling love of the heart and the understanding of the mind.

The gathering of the tribes of Israel at Hebron to acknowledge David as king represents man's conscious recognition of the supremacy of love.

David is called a type of Jesus Christ because of his forgiving, loving, loyal spirit. The latter part of our lesson tells us that David shepherded his people "according to the integrity of his heart, and guided them by the skilfulness of his hands." David was wholesouled in all that he did. He put himself mightily into the task that was before him. Jesus Christ was the seed of David. The loyalty of love and its nonresistance are the only traits that permit the formation in mind of the real man. In order to have Christ formed in us, we must practice the principles of love. Paul's pronouncement "Whose I am, whom also I serve" must relate itself in our minds to the power of love, and we must express that love in our daily conduct.

QUESTIONS

1. What does David represent in consciousness?
2. Why was Saul, the personal will, denied the right of rulership in the body?
3. What does the warfare waged by Saul against David symbolize?
4. What is typified by David's going up to Hebron to rule over Israel?
5. What is the only standard of conduct that will permit the formation in mind of the ideal man?

LESSON 11, SEPTEMBER 10, 1933.

Unity Subject—*Human Love at Its Best.*

International Subject—*Jonathan.*—I Sam. 18:1-4; 20:35-42.

1. And it came to pass, when he had made an end of

speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2. And Saul took him that day, and would let him go no more home to his father's house.

3. Then Jonathan and David made a covenant, because he loved him as his own soul.

4. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his apparel, even to his sword, and to his bow, and to his girdle.

35. And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36. And he said unto his lad, Run, find now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him.

37. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee?

38. And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39. But the lad knew not anything: only Jonathan and David knew the matter.

40. And Jonathan gave his weapons unto his lad, and said unto him, Go, carry them to the city.

41. And as soon as the lad was gone, David arose out of *a place* toward the South, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

42. And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of Jehovah, saying, Jehovah shall be between me and thee, and between my seed and thy seed, for ever. And he arose and departed: and Jonathan went into the city.

GOLDEN TEXT—*A friend loveth at all times.*—Prov. 17:17.

SILENT PRAYER—*My will is unified with love, and I do all in my power to further the reign of the Christ in my consciousness.*

The story of Jonathan represents one phase of the progress of the human soul from the limited to the universal. Jonathan means "Jehovah hath given," "God-given"; that is, he came forth from Being. He may be said to signify human love, while David is typical of divine love, not yet fully realized.

In human love the heart sets its affection on certain definite objects, and lavishes on these objects the wealth of its loyalty and devotion. Toward all others human love may be indifferent, or even hostile. Jonathan was a devoted friend to David, and a loyal son to his father, yet he was a warrior and considered it his duty to slay the enemies of his people. David also, although he represents divine love—inasmuch as he repeatedly spared the life of his enemy Saul—was a great warrior and slew thousands of people, so that his life and career are an imperfect type of divine love. Jesus, on the other hand, not only loved those who loved Him, but proved Himself the perfect type of divine love by praying for those who crucified Him. Only by considering this cleavage in the mind of Jonathan, evidenced by his entire devotion to his friend and his equally complete hatred of his enemies, can the Truth student understand the tragic fate that befell him, and reconcile that fate with the workings of divine law.

Saul (the will) draws to himself and builds in his consciousness a degree of love. This is his "son" or thought expressed and takes form in the subjective consciousness as human love.

Jonathan loved David at sight; he "loved him as his own soul." These two, typifying human and divine love, are closely related in consciousness. Human love cannot endure unless it is linked with divine love. Personal will (Saul) suppresses the innate love of the heart, but cannot kill it.

Human love (Jonathan) is working in the soul to perpetuate the link between the inner and the outer, the heart and the head, love and will (David and Saul). Even when we are willful and selfish in our external

conduct and are ambitious in worldly ways to the exclusion of every kindly impulse, there is yet deep within us a yearning for love. If it were not for this inner link of human love, we should, through the selfishness of human will, be cut off entirely from divine love. These hidden processes of the soul save man from being disconnected wholly from his divine source; hence the compact that Jonathan so strongly urged David to make with him. The human love of the soul sees the destructive tendencies of the selfish personal will, and secretly links itself, or makes a covenant of eternal friendship, with divine love. We may say that human love is the love that the soul yearns to receive from others, while divine love is the love that the soul is able to express for others. In the beginning the soul's desire is fixed on receiving love for itself; but in order to receive it must give. It therefore learns to think first of others and to express love toward them. Subjective love thus becomes objective love, human love becomes divine love, through achieving selflessness.

This lesson about Jonathan depicts the merging of human love into divine. All the desire and affection of the soul are centered on the attainment of the great love that we have come to know as the Christ. From the customary viewpoint, Jonathan was the rightful heir to the throne of Israel, but he willingly gave up this right to David. He gave David all his princely garments: "And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his apparel, even to his sword, and to his bow, and to his girdle."

The girdle that Jonathan gave to David connects itself, in one's thoughts, with the loins. The loins indicate strength, faithfulness, truth: "She girdeth her loins with strength"; "faithfulness the girdle of his loins"; "having girded your loins with truth." Thus the human phase of love, when it perceives the greater excellency and fitness of the divine, yields everything

to it, and so becomes divine. (There is really but one love—God.)

The little lad who gathered up the arrows may be likened to the external consciousness. "As soon as the lad was gone, David arose out of *a place* toward the South." We may say that as soon as we have sent away the external consciousness with its thoughts (arrows), love (David) arises out of a place in the subconscious realm (South).

This incident of the little lad with the arrows shows also the instinct of youth to dramatize its experiences. The lad was not necessary, neither were the arrows, to this meeting between David and Jonathan, who met without restraint and discussed David's problem fully after the lad had been sent away. They might have met as freely and as safely without the lad as with him. The external consciousness lends a show of casualness and conformity to life. But casualness and conformity are not aids to the development of the ideal man. The Christ consciousness breaks down this wall of partition between ideal and expression by enabling man to become in the outer what he in his heart of hearts really is: a being possessed of divine potentialities.

In this lesson a deep and strong union takes place between the soul and love. This unity is not of the temporal, outer life; it is the conscious functioning of the divine, the innate unity of soul and love. "Jehovah shall be between me and thee, and between my seed and thy seed, for ever." Those who have God between them cannot but be drawn together, since all men are drawn toward God. "And I, if I be lifted up from the earth, will draw all men unto myself," said Jesus in the Christ consciousness. When this timeless, uncreated, infinite power of love is called into action in the lives of men, then indeed we shall see the end both of the weapons of war and of our outer and inner conflicts.

QUESTIONS

1. What does the history of Jonathan represent?

2. What is the significance of Jonathan? of David? How are they related in consciousness?

3. Explain the workings of human love, as Jonathan, in the soul.

4. What does this lesson about Jonathan and David really depict?

5. What does the lad with Jonathan represent? What happens when the external consciousness has been "sent away"?

6. What follows the exchange of thought between David and Jonathan?

LESSON 12, SEPTEMBER 17, 1933.

Unity Subject—*Conscious Mind and the Spiritual Law.*

International Subject—*Solomon.*—I Kings 8:1-11.

1. Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers' *houses* of the children of Israel, unto king Solomon in Jerusalem, to bring up the ark of the covenant of Jehovah out of the city of David, which is Zion.

2. And all the men of Israel assembled themselves unto king Solomon at the feast, in the month Ethanim, which is the seventh month.

3. And all the elders of Israel came, and the priests took up the ark.

4. And they brought up the ark of Jehovah, and the tent of meeting, and all the holy vessels that were in the Tent; even these did the priests and the Levites bring up.

5. And king Solomon and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be counted nor numbered for multitude.

6. And the priests brought in the ark of the covenant of Jehovah unto its place, into the oracle of the house, to the most holy place, even under the wings of the cherubim.

7. For the cherubim spread forth their wings over the place of the ark, and the cherubim covered the ark and the staves thereof above.

8. And the staves were so long that the ends of the staves were seen from the holy place before the oracle; but

they were not seen without: and there they are unto this day.

9. There was nothing in the ark save the two tables of stone which Moses put there at Horeb, when Jehovah made a covenant with the children of Israel, when they came out of the land of Egypt.

10. And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of Jehovah,

11. So that the priests could not stand to minister by reason of the cloud; for the glory of Jehovah filled the house of Jehovah.

GOLDEN TEXT—
Enter into his gates with thanksgiving,
And into his courts with praise.
—Psalms 100:4.

SILENT PRAYER—*I glorify God in the temple of my body, on the altar of my heart, by the lighted taper of my mind.*

The body is made up of the accumulated thought experience of the ages. The real body is invisible, being wrapped within the subjective consciousness of the individual. This relation is illustrated in the fact that the "ark of the covenant of Jehovah" was in "the city of David, which is Zion." The word of God in the Ark is the divine spark of man's being. The Ark of the Covenant is an accumulated inner consciousness of agreement with Principle; that is, it is the sum of right thoughts and acts which have, throughout the ages of the soul's experience, united the soul to God. When we think and act according to Principle, there is left in the subjective realm of our being a certain residue of mind substance, which may be compared to the correct answers to problems in mathematics worked out by the schoolboy. This result is carried over from life to life, forming the basis of each new body.

When through many experiences in body building we have accumulated enough merit thoughts, these form in consciousness the foundation of a more enduring structure—the spiritual body. Instead of in-

habiting a transitory body (tent) which perishes on slight cause, we enter upon the construction of a body that shall endure as a permanent temple of the most high God.

The assembling of the "elders of Israel, and all the heads of the tribes, the princes of the fathers' houses of the children of Israel, unto king Solomon in Jerusalem," signifies a drawing together in conscious unity of all the intelligent directive powers of the spiritual self, in support of the standard of peace and harmony.

The process may take place without the conscious mind's understanding its import. The whole consciousness is made up of objective and subjective thoughts and their results. Like a chemical solution, they go through changes on the subjective side that are observed in their outer appearance only, therefore they are but dimly understood. The feast of the seventh month, Ethanim, refers to a yearly culmination of certain thought forces that have been engendered on the natural plane. Seven always refers to material fulfillment, and twelve refers to spiritual.

By study and meditation the metaphysician learns to observe the inner changes in the soul and in the body, and instead of calling a mental chemicalization a fit of sickness he says that it is the result of a mixture of true and of error thinking. It is in reality just what this Ethanim feast represents: a celebration of a thought harvest. The Jewish feast took place in a period that covers parts of September and October.

The priests and the Levites represent our so-called natural religious tendencies. They officiate in the rites and ceremonies of the tent, or tabernacle, and when the more permanent structure is to be built they bring up all the "holy vessels" from that structure. Thus we can understand why some people are naturally of a religious turn of mind, though they may be born of worldly parents. They carry over from tabernacle to tabernacle in repeated incarnations the results and inclinations of former religious exercises.

Thus the savage with his crude understanding of deity may by constantly repeating certain religious ceremonies accumulate a religious tendency that will make him naturally religious when he attains a higher plane of expression. Accumulated religious consciousness is at the basis of formal religion, in which rites and ceremonies take the place of true spirituality.

The "holy vessels" are the thoughts that underlie and give form to the various organs of the body. The "cherubim" are symbolic figures that represent the attributes and majesty of God. They stand for the unfettered truths of Being, which always are present in the holy of holies within us. If we do not have this higher realization before us constantly, we drop to the physical plane and our religion becomes a mere phenomenal display. We are told that the cherubim spread their wings over the place of the Ark, covering it and its staves, yet they are "not seen without" and "there they are unto this day." Here is a true description of the omnipresence of the principle of Being in the whole spiritual life of man, though the principle is not visible outwardly.

In our heart we have this holy place, where the cherubim spread their wings over the whole Ark. It does not matter how great a backslider we may be, the Spirit of God is not far from our conscious mind. In the depths of our heart are treasured the memories of all our religious experiences, engraved on the two tables of stone, or written in the very substance of our being.

In Jewish ritualism, the cloud that filled the house of Jehovah when the priests came out of the holy place represents the presence of God-Mind in its visibility; this is the manifestation that comes to us when we have dropped all formal religious exercises and are resting in the very consciousness of deity. This brightness of understanding is so great that the priests cannot stand to minister in its presence; there is no place for formal religious ceremony or thought exercise. Of

this consciousness Jesus said, "He that hath seen me hath seen the Father."

QUESTIONS

1. What does the Ark of the Covenant represent in the individual?

2. What is the symbolical meaning of the assembling of the "elders of Israel, and all the heads of the tribes, the princes of the fathers' *houses* of the children of Israel, unto king Solomon in Jerusalem"?

3. How can inner changes in the development of soul and body be observed?

4. What do the cherubim represent to us in our inner development?

5. When does God-Mind become visible to us?

LESSON 13, SEPTEMBER 24, 1933.

Unity Subject—*The Content of True Ideas Analyzed.*

International Subject—*Review: Some Early Leaders of Israel.*

GOLDEN TEXT—*Be strong in the Lord, and in the strength of his might.*—Eph. 6:10.

SILENT PRAYER—*God is my unfailing strength.*

Paul, in writing to Timothy, stated that every Scripture that is inspired of God is profitable for teaching and "for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." The lessons of this quarter are rich in such furnishings for the Truth student.

Lesson 1 explains how victory may be had through the exercise of the I AM power. Joshua represents that saving principle in man which, when drilled in courage and staying power, is equal to whatever may confront it. When we learn to think of God as omnipresent and to follow His guidance, we are ready to go forward without fear of consequences.

In Lesson 2 we learn the value of spiritual faith and enthusiasm in overcoming difficulties. Caleb represents courage, and is a type of the stanch faith that refuses to be daunted by obstacles or even by lack of moral support on the part of others. Enthusiasm is aroused by this degree of faith, and under its influence one does not hesitate to attack problems that seem to others too difficult to solve. Initiative of this type makes the true leader of men.

Lesson 3 takes up the subject of judgment founded on faith. Only as faith supplants fear can sound judgment take root in the mind and develop into a recognizable faculty in the life. Spiritual overcoming requires will and discrimination, faculties that are represented in this lesson by Deborah and Barak. Keen perception gives the ability to put oneself in the right frame of mind to face a situation; which is one secret of spiritual overcoming.

Lesson 4 is the temperance lesson of this quarter. One can be intemperate in speech and in one's bearing towards others as easily as in the matter of food and drink. One of the chief forms of intemperance has to do with judgment. Men misjudge others by condemning them for sin, but condemnation does not correct the fault of the one who has missed the mark. Instead, it arouses resentment and ends in the sinner's justifying himself and condemning the one who has first condemned him. What the sinner needs is some one to turn on the light of divine understanding, so that he may see his way out of the pit of despair in which he is held prisoner. "I am the light of the world."

Lesson 5 analyzes the triumph of the light of Truth over the darkness of fear and unbelief. The true leader does not allow low standards of thought and conduct to rule his life. Boldly proving God and then following His guidance in every least detail, regardless of appearances, brings victory. When one prays in time of indecision, one opens one's mind to constructive thought action and becomes filled with the initiative of Spirit.

Lesson 6 reveals the lasting nature of love in its relation to God. The soul of man is that part of him through which the love nature finds expression. The soul that fails to unite itself with God becomes starved, and is driven by famine to seek satisfaction in the realm of outer effects. There it loses its abiding consciousness of God, as well as its power to think constructively of life as spiritual. When the soul recognizes the real, it makes lasting union with love.

Lesson 7 gives us a demonstration of faith through persevering prayer. Cheerfulness in following the daily round and faith that God hears and answers us are both necessary. Faith clears the mind and allows the understanding to lay hold of the idea of divine substance. Dedicating oneself to the pursuit of one's highest ideal puts one in touch with spiritual power.

Following the inner voice is the theme of Lesson 8. He who is consecrated to the service of Truth hears the inner voice guiding and directing him, as Samuel heard God speaking even before he knew much of God. Spiritual discernment comes from thinking of spiritual things and from recognizing the background of life and existence as spiritual. Insight comes to those who live according to Principle; likewise the ability to recognize the inner voice as the voice of God. Children should be trained to follow the inner voice, and to know the divine principle that underlies it.

Lesson 9 is devoted to a discussion of the will. When this is ruled by the lower or sense self, its expression is that of willfulness. When it becomes obedient to the divine will, its action is that of willingness. Saul, the first king of Israel, represents personal will. When man is without precedent in the course he is to take, he can find safety in listening to the inner voice and following it in his daily life. If he begins to follow his own ideas or to cater to the demands of others, he loses contact with Truth, and his mental reservations react on him, depriving him of his own good.

Willfulness means loss of power, whereas love, which implies faithful obedience and unselfishness, leads to power. David, representing love, is the subject of Lesson 10. The great leaders of men have been not those of greatest mind power, but those of greatest heart power. Where these two powers are coördinated, man's progress becomes truly irresistible. Love is protective, constructive, and forgiving in its nature, rather than destructive. Its highest activity comes through praise and prayer. The front brain, which is the center of conscious thought, is to be ruled by love in order that harmony, peace, and good will may be realized.

Lesson 11 deals with human love at its best, and its merging into divine love. This union is typified by the friendship of David and Jonathan. The personal will tends to prevent this union of the human and the divine, but through obedience to the law of giving and receiving, human love attains selflessness and thus becomes inseparably one with divine love. The Christ consciousness is the realm of divine love, and every one who seeks and gains this consciousness is able to do away with the partition between the ideal and its expression in his own life. Such a realization brings satisfaction.

Conscious mind and the spiritual law are the subjects under consideration in Lesson 12. One's present body is the outpicturing of one's assimilated thought experiences throughout the ages. Solomon, a man of peace, a man noted for his great wisdom, was allowed to build the permanent Temple to Jehovah, to replace the temporary tent or tabernacle that had been made to serve Him up to that time. Only when the mind and heart are at peace can true wisdom be discerned and constructive principles of action be carried out.

The cloud that filled the house of Jehovah when the priest came out of the holy place typifies the omnipresence of God. The psalmist expressed his recognition of omnipresence in the lines

> "Lord, thou hast been our dwelling-place
> In all generations."

THE PURPOSE OF UNITY

THE UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an independent association of Unity students formed to provide, maintain, and conduct a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received. They are voluntary associations of such Unity students as may desire to band themselves together for study, mutual help, and service.

Through its field department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

SOMEBODY THOUGHTFUL

Words by
H. Mc. C.

Music by
HELEN McCOLLUM JOHNSTON

1. Some-bod-y thought - ful saw a need, And proved him-self a friend in - deed; Some - bod - y
2. Some-bod-y thought - ful saw in earth A gem that proved of price - less worth; Some - bod - y
3. Some-bod-y thought - ful bade me climb The moun-tain heights to the sub - lime; Some - bod - y

thought - ful saw a wrong, And chased its blight with lilt-ing song— Oh, who could this "Somebody"
thought - ful gave a - new Of his great heart, and rich-er grew; Oh, who could this "Somebody"
thought - ful wel - comed me, And some - how made the shadows flee; Oh, who could this "Somebody"

Copyright, 1931, by Helen McCollum Johnston

Somebody Thoughtful (Concluded)

be— Re-flect-ing the Man of Cal-va-ry?
be— Re-flect-ing the Man of Cal-va-ry?
be— That taught me the love of Cal-va-ry?

CHORUS

Some-bod-y thought-ful passed with the throng But he left a

thought that will tar-ry long; A bit of a smile, a

tempo ad lib.

ten-der tear, For his time-ly song bade the dark skies clear.

TRANSFORMATION

Love took some dry and arid soil to till—
A small, uncultivated, barren space,
Where Life himself had struggled with a will
To bring some sort of order to the place.

Love toiled, and from the barren soil there came
A wondrous garden filled with rarest bloom;
Great passion flowers burst softly into flame,
And spread their brilliant way across the gloom.

Life came and looked, and hardly knew the place
For wonder at the change that had been wrought.
"What did you plant?" he asked, with smiling face.
And Love looked up and answered, "Just a thought."

—*Brenda C. Bell*

SILENT UNITY

Be still, and know that I am God

The light of the Holy Spirit quickens my mind and renews my understanding

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Health and Prosperity

History records that at the time Jesus lived, the average span of life was very short—that the deaf, the dumb, the halt, and the blind were everywhere. The race was evidently dying out—there was urgent need of revitalization. It was at this critical period that Jesus announced, "I came that they may have life, and have *it* abundantly."

That Jesus understood that part of His mission was to bring a new consciousness of life to men is apparent from even a cursory examination of His teaching. He had such towering faith in the great and mighty life-giving Spirit within Him that His words were vitalizing. "The words that I have spoken unto you are spirit, and are life."

That one man could tap the great reservoir of life seems almost unbelievable, but when we get even a slight understanding of the power of a very highly developed mind we can see how it could be done.

Long before Jesus a small group of Greeks raised the artistic ideals of the whole world. By a like rule of idealism centered in life Jesus raised the life flow of the human family, and therefore we all have a consciousness of the presence of God as life far beyond what we would have had.

That this planet is belted with invisible life energy is the conclusion of both science and religion. In mechanical methods this realm of energy is being made to serve us, but we have not harnessed it in our mind and body in scientific terms. Now we need to demonstrate that Jesus was the forerunner of a new race of pioneers who will follow Him in taking hold with their minds of the cosmic life and substance.

The kingdom of the heavens, which Jesus preached as the goal of existence for us, is not only near us but within us when we develop the powers of our mind.

Release the finer forces of your soul and you will open the superkingdom of life and it will flow forth a mighty stream, healing, restoring, and supplying all your needs.

HEALING THOUGHT

The new life released by Jesus Christ in the kingdom of God quickens and heals me

PROSPERITY THOUGHT

The new substance released by Jesus Christ in the kingdom of God makes abundance manifest for me

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writer's gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I Will Come and Heal

I HAD AN X RAY taken of my chest recently and find that there is no active infection (tuberculosis) in my lungs at the present time. Thank God! I say my Truth statement often during the day and always picture my lungs as being whole and well, and now the X ray shows that they are healthy. The doctors were astonished at the rapid healing, because last October they told me that it would be six months before I could expect any improvement at all. And here, in six months, I am healed through your prayers.

My life is now one of happiness, and I am thinking constructively where, before, fear and negation used to be in my heart. God's love has taken its right place in my life, through the teachings of Unity and your prayers for me. I pray that God may richly bless all of you!—*E. G., Denver, Colo.*

I WANT TO THANK YOU for your prayers. About a month ago I wired you for help in correcting a bronchial cold and loss of voice. I had a temperature of 102 and felt very badly. Immediately after sending you the telegram, I went home and to bed, using the

remedies for the condition set forth in *Divine Remedies*. The next morning I was free from fever, and the following day returned to work with my voice restored and only a cough as a reminder. I am inclosing a love offering for the help that you have given me at all times.—*Mrs. B. J. B., Tampa, Fla.*

JUST A WEEK AGO I wired you for your prayers for my daughter, who was in a critical condition following an operation for gall stones, performed two weeks after her baby was born. The doctors had said that if her temperature was not lowered she could not survive. The day after I sent you the message, her temperature began to go up and down and the following day it dropped to normal. Since then she has gained steadily. Her recovery has been truly marvelous. Tomorrow she is to sit up in a wheel chair. I know that the prayers of Silent Unity have worked this miracle, and we are truly grateful.—*L. H. H., Palm Beach, Fla.*

I WANT TO OFFER a prayer of thanks to God and of gratitude to Silent Unity for the healing of a nervous breakdown. I am manager of a large store, the hours are long, and there is a lot of responsibility. Six months ago my health failed, and I was in despair at having to give up a good position. One day a friend came into the store, and I told her that I was going to have to resign, as I could not sleep and was so weak and nervous I just couldn't go on any longer. I am only 39 years of age, but in my state of mind I felt that life was useless, and I seriously contemplated suicide.

My friend advised me to secure a copy of UNITY, which I did immediately. The same week I wrote to Silent Unity for their prayers. I then took a ten-day vacation, and studied and prayed for strength to go back to work. I went back to my position a new person, and the symptoms, which had been legion, began to disappear like mist before the morning sun.

Six months have passed, and my work is now a

joy. I work hard without getting tired, and I have been changed from a sick, faultfinding, nagging, criticizing person to a new creature, trying to follow in Jesus' footsteps. With God's help and UNITY, each day brings new health, happiness, peace, and joy. God bless you all!—*D. G. B., Pueblo, Colo.*

Filled with Plenty

SOME TIME AGO I wrote to you for your prayers that we might sell a piece of property. You may discontinue your help, as the property was sold satisfactorily. Thank you and bless you.—*O. C. R., Franklin, Ind.*

MY LIFE, through your helpful, inspiring prayers, is already more harmonious in many ways. I am very grateful.—*E. C. D., Omaha, Nebr.*

UNITY TEACHINGS have meant more to me than anything else that ever came into my life. I shall soon be in a position to pay all my bills and be in better condition financially than ever before. I thank you most sincerely.—*B. P. R., Norfolk, Va.*

WHILE WE ARE not handling as much money as we used to do, we have plenty to supply all our needs. We are very grateful to God for our bounteous supply, and thankful to the Unity teachings for the comfort that is ours every day.—*E. M. S., Elkhart, Ind.*

SINCE WRITING YOU for your prayers my husband has had a great deal of work in various lines. We are very grateful for your help, and may God bless you and yours.—*Mrs. J. W., Maywood, Ill.*

He Shall Have Abundance

OUR PROSPERITY bank drill certainly worked! It is impossible to relate how many happy things have happened since we began with the bank drill. We

are very grateful for your prayers.—*K. McC., St. Louis, Mo.*

I SHALL NEVER BE without a prosperity bank. The bank drill is a wonderful inspiration. Last month when it seemed that we did not have a penny to spare, we somehow got money and gave it to God. This month has been the best in a financial way that we have had in over a year. My spiritual growth is becoming more marked each day, and the thrill that this knowledge gives one is unequaled.—*Mrs. B. A. N., Belle Fourche, S. Dak.*

I HAVE BEEN USING the prosperity banks for some time and I find them a great pleasure in my life. I can notice a marvelous difference in my progress in Truth, and I thank you truly for your interest displayed in my behalf. My earnest endeavors have been greatly rewarded, through a much closer contact with the spirit of eternal good. I have been much benefited in health, wealth, and happiness also.—*A. M. S., Longview, Tex.*

I WISH I COULD express in words the joy that has come into my life since I became interested in Unity and began the prosperity bank drill. Countless blessings come to me every day, and wonderful peace and assurance. I want to thank you, dear friends, for all that you mean in my life, and may God bless you.—*E. S., Rock Hills, S. C.*

PLEASE SEND ME another prosperity bank. The bank drill is a constant source of health, love, joy, peace, and prosperity. Thank God for Unity!—*Mrs. G. W., Springfield, Ohio.*

Search the Scriptures

THANK YOU for grading my paper. Also, for the next lesson which I am studying now, and the notations on the first lesson. The training and the disci-

pline that I have received from these lessons are bringing a harvest of wonderful deep feeling for me. I used to pray with the will and with feeling too, first for others, because I thought that somehow they seemed to need the Truth more. I have found out more and more as I have studied these lessons that I needed to work with myself first. Of course, I have known this intellectually; now I am practicing it, and feeling it. —*S. C. C., Nashville, Tenn.*

WHAT JOY THIS LESSON has brought me! A new field of thinking has been cultivated and is yielding rich results. God's goodness is surely following us. Although this big copper mine is closing this month and hundreds will be thrown out of work, it looks as though my husband will retain his job as watchman. May we be given the means to help others! Thank you for your guiding thoughts.—*E. P., Ajo, Ariz.*

I AM FINDING the lessons of much help. I am surprised that it helps so much to write down the answers.—*E. S., Butte, Mont.*

My Help Cometh from Jehovah

WHAT YOUR LITERATURE has meant to me cannot be counted in dollars and cents. I feel a strength that I did not have, or sense, before, and the daily application of Truth principles gives me still greater strength and power to meet each new day as it comes with its various problems.—*V. D. S., Roselle, Ill.*

I WANT TO TELL YOU how much your book, *Lovingly In the Hands of the Father,* by Evelyn Whitell, has meant to me. I praise God for the day that I found Unity and its wonderful literature.—*M. E. F., Lima, Ohio.*

I READ UNITY with great interest and enjoy the articles very much. "The Body," written by Charles

Fillmore, is wonderful, and I intend to read it many times. I want you to know that, through reading UNITY, I have been able to understand better the Divine Mind, and, because of this harmony, have had a very successful year.—*W. W. Z., Chicago, Ill.*

THROUGH THE MEDIUM of your books, illumination and happiness come to me. The reading of them brings peace and comfort indescribable.—*Mrs. C. R., Grand Rapids, Mich.*

I RECENTLY READ *Adventures in Prosperity,* by Ernest C. Wilson. It is a most excellent book. I enjoy all of your literature.—*Mrs. L. B., De Soto, Mo.*

THE BENEFITS obtained from *Unity Daily Word* are too numerous to mention, but my greatest satisfaction is that with the realization of God's presence and the words of *Unity Daily Word* in my heart I am always happy.—*L. L., Pointe-à-Pierre, Trinidad, B. W. I.*

Love One Another

I CANNOT BEGIN to express my gratitude to Unity for the help I have received from your teachings in the past ten years. My life is changed in every way through right thought and meditation. In my world there is an abundance of peace, harmony, prosperity, and joy. God bless and prosper you.—*Mrs. W. E. F., Potsdam, N. Y.*

MANY LOVELY THINGS have happened, and my affairs have been smoothed out greatly since I asked for your help. I have experienced more harmony in my life than for a long time. Thank you for your prayers and for your helpful letters—they mean much to me. —*M. A. N., Minneapolis, Minn.*

MY LIFE BECOMES more harmonious and happier each day, due to my study of Unity teachings. May

God bless you all in your good work.—*M. M., Brooklyn, N. Y.*

Unto Us a Child

I AM WRITING to express my appreciation for the wonderful courage and strength that you gave me during the birth of my baby. I have a lovely boy, and he and I are in the best of health. Bless you all, and may your good work go on and on.—*B. V. R., Vineland, Fla.*

MY BABY, a darling girl, was born the latter part of November. I got along so well that it was truly a miracle. I had no fear at any time. I have no words to tell you how grateful I am for your help. I am sending a love offering with my blessing.—*Mrs. A. B. N., East Palestine, Ohio.*

He Is My Refuge

GOD BLESS CHARLES FILLMORE and the tireless workers at Unity. Your work is accomplishing even more than you know. I heard your praises sung far in the frozen north, where your messages can only be delivered by dog team or airplane. There has never been a time when such work was so badly needed by the world.—*L. W., Los Angeles, Calif.*

I WANT TO THANK YOU for your prayers and cooperation. They mean so much to one who is walking the path to God. My faith is stronger than ever before, many kindnesses come my way, and I am blessed with wonderful health and peace of mind. For all this I thank the Father, and you, each and every one. God bless you all!—*Mrs. K. T., Racine, Wis.*

Father, I Thank Thee

THANK YOU for your prayers. It is always a help to know that others are coöperating with me for

my success. I have fitted into a new position easily, and my work is satisfactory, thanks to your assistance. —*R. M. W., Cambridge, Mass.*

I CANNOT EXPRESS in words what Unity has meant to me during the past three months, which I believe have been the most trying of my life. The influence of Unity teachings have pulled me through experiences where I could see no light.—*Mrs. M. F. B., Owensboro, Ky.*

I WISH TO THANK YOU for your wonderful help and your messages of encouragement and inspiration. I often wonder how I ever got along without this wonderful Truth. Life seems to offer me so much more because of your help.—*C. A. W., Highland Park, Ill.*

I Am the Light

SOME TIME AGO I was sent to Colorado to accomplish what appeared to be an extremely difficult if not impossible task. I was beset with difficulties both in the work and in the personalities with whom I had to deal, and it appeared, too, that my future advancement depended on my success.

I wrote to you at once for your help, and on several occasions when confronted with especially difficult situations, I asked for special prayers.

Needless to say, everything that I asked for I received in fullest measure. The work progressed even better than I had hoped, difficulties seemed to work out their own solutions, and at the end of five months I had completed a six-month contract in a manner that gained for me the commendation of all concerned. And I owe it all to Unity!

After such an experience, it is impossible to express in words what the teachings of Unity have come to mean to me. Truly, I thank God with all my heart for His blessings, and my heartfelt gratitude is due Unity for pointing the way to Truth.—*H. F. R., Chicago. Ill.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

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It seems quite apparent that in order to make the progress taught and believed in by most Unity students, the whole human race must be raised at the same time. There cannot be any caste in Spirit. The greatness of the Christ is only proportionate to the progress of generic man into the realms of pure spiritual consciousness. To work with and raise the present consciousness of man to that of the Christ, we must stay in it, understand it, and gradually evolve it into the higher. Jesus did this. Thus he was the friend of publicans and sinners; or was it just of the spiritual man? Why should I merit more than the sufferers about me simply because I have become enlightened relative to higher things? Did the perfection of Jesus draw the cross and all that it involved to Him?—*Extract from a letter answered by Silent Unity.*

As you know, when a seed is planted in the earth, it dies or gives up its life and limited form in order that the image and likeness buried within its heart may find fulfillment. Some seeds, even when planted with others in the same soil, are more responsive to the creative forces within and without, and quickly come into the larger expression with its greater freedom, beauty, and blessing. It is not a matter of "merit" but of compliance with the law of growth.

So it is with man. He is a "seed" carrying within his bosom the image and likeness of his Creator. Planted in this physical life, he eventually reaches the place where he surrenders his limited consciousness and form in order that his hidden glory may be manifested in all its fullness and beauty. Every phase of his being undergoes transmutation and transformation.

This surrendering is "crucifixion" to the personal self and consciousness. There can never be a resurrection, though, except there first be a crucifixion, and in our daily living we are constantly "crossing out" some part of our old selves and partaking a little more of the divine life. No one escapes, and the sufferers of life are but "dying to self" that they may "live again" as the higher self. If some are breaking through the darkness of earthly consciousness into the sunlit air of Spirit, it is not because they personally "merit" it and the resultant blessings, but because they have had their crucifixion and are ready for resurrection.

Man, unlike a plant, must consciously work with his Creator. If he does not, he just prolongs his crucifixion until he is freed of the hindrances in his consciousness and ready for the "next step." He suffers, not because God punishes him, but because the law of his own being is demanding and seeking divine fulfillment. To the degree that each man consciously works with God, therefore, transforming his human consciousness into divine consciousness, uplifting and directing the powers and forces of his being into spiritual channels of expression, so that the very substance of his body temple undergoes transmutation and regeneration, to that degree does he raise the consciousness of humanity. "And I, if I be lifted up from the earth, will draw all men unto myself," declared our Lord Jesus Christ; which is true of every one of us. So much at one are we in our inner ways with all humanity that divine upliftment and activity within ourself stirs into action the divine within our fellow men. It commences to seek expression. It urges them to greater freedom, to higher and better living, to a fuller realization of life and its true values.

One evidence of upliftment in consciousness is your own attitude—deep concern for your fellow man. Because Christ desired every man, even to the very least, to have what He had, He came and gave Himself. Through the crucifixion He entered into the conscious-

ness and being of humanity, even into the very earth, in order that as He resurrected and glorified Jesus He might resurrect and glorify all creation.

You can do no greater service for God and for man, therefore, than aspiring to embody the fullness of God, and holding for all people the same all-glorious Truth and realization that you hold for yourself.

PROSPERITY

Genuine prosperity bears witness in one's affairs that God is understood as the all-providing good.

Prosperity bears witness of trust, followed by gain in divine goodness.

Prosperity and progress advance into new fields of endeavor.

God has implanted the seeds of success in every man, therefore no man can wholly fail. In Christ, the implanted perfect man-idea, we are more than conquerors.

True prosperity is the releasing of the rich consciousness in man implanted in him from the beginning.

The possession of the riches of this temporal world is not evidence of true prosperity. Acquisitiveness gathers and death scatters; these both function in the shadow.

"Lay up for yourselves treasures in heaven." Lay hold of the never failing substance of Spirit.

True prosperity never profits at the loss of another.

True prosperity is a perpetual producer.

True prosperity always gives an equivalent for what it gets. It never gains by taking advantage of another's needs.

We defeat the righteousness of the prosperity law when we expect to get something for nothing.

True prosperity is a proof of prayer. "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."—C. F.

"I RIDE IN HASTE TO DO SOMETHING GREAT"

THE STORY is told of a gallant knight who rode forth to do something great for mankind. A beggar stopped him, a cripple implored his aid, a little lost child cried for help, but impatiently he waved them all aside, saying, "I cannot stop, for I ride in haste to do something great."

On and on rode the knight, but he never found the opportunity for which he looked. In seeking some glorious deed to perform, his eyes were blind to the humbler tasks right at hand.

You do not have to travel far to find opportunities for service. All about you are those who need to be shown a happier way of living, a new and brighter outlook on life.

Stop! Take time today to subscribe to *Unity* for some friend who needs its inspiring message. At the same time, let us enroll you in the Help-One-A-Month Club, the members of which have many a joyful experience in sharing the message of practical Christianity with discouraged, cheerless persons. There are no dues. The only condition is that you try to send each month to some friend a subscription to a Unity periodical. The joyful act of sharing your good with others will open the way for greater opportunities in the Master's service.

A card will enroll you as a member.
Address it to

HELP-ONE-A-MONTH CLUB
917 TRACY, KANSAS CITY, MISSOURI

A Word about Our Home Study Course

We have received so many inquiries recently about our home study course that we wish to say a word about it here. The course we offer teaches the fundamentals of practical Christianity and is very thorough in every respect. It is conducted by mail, giving you the opportunity to study in your own home. Lessons are carefully read and graded, and returned with corrections and comments that more fully explain the point in question. Plenty of time is allowed for thorough study of each lesson. The length of time required for the completion of the course depends entirely on the student's own efforts. If you are interested in knowing more about this course, address a card to the Correspondence School Department, 917 Tracy, Kansas City, Mo.

A New Field for Truth Literature

A modern philosopher has said that opportunity, instead of knocking but once, is continually beating a tattoo on every one's door, and we are reminded of this as new fields open to the message of Truth in Unity literature.

A recent instance is a request from the chaplain of a district comprising twenty-three camps of the Civilian Conservation Corps. A friend left a piece of Unity literature on his desk, and now the chaplain wants all we can send him for the men in the camps. The chaplain states that there are two hundred men in each of these twenty-three camps, that they are far from home, and that the better the literature they read, the better it will be for them.

The Silent-70 department of Unity, which attends

to the distribution of free literature, will send all that the chaplain can use. Silent-70 rejoices that love offerings from friends of Unity make it possible to meet this need.

Unity Training School Inspires Leadership

Today men and women are giving more and more thought to spiritual things. They are turning from the husks of life, which cannot satisfy, and are saying, "I will arise and go to my father." But who will show them the way? What the world needs today is leaders of vision, spiritual-minded men and women whose lives testify to the power of Truth. The greatest opportunities for service to the Master today are to be found in Christian leadership, in bringing to the people the spiritual instruction that will help them to find their way back to the Father's house.

The Unity Training School is equipped to give the necessary training to those who will take places of leadership in the new civilization that is now being ushered in. The courses offered are chosen with this end in view. Whether you wish to serve the Master quietly in your daily contact with others, or to go out as a leader of multitudes, you will find instruction at the Unity Training School that will help you to attain your objective.

A prospectus has been prepared that gives full information about the school, its methods of teaching, the courses offered, and other important details. The fourth and final term of the 1933 session will begin August 28 and continue until September 22. Write for the prospectus, addressing your letter to

UNITY TRAINING SCHOOL,
917 Tracy, Kansas City, Mo.

Appearing This Month in
Other Unity Periodicals

Peter Trespasses

"You're scared," accused Bert, "so I'll ask some one else." Peter knew that it was wrong to go into the empty house even for a slide down the banister of the long, winding staircase, but hadn't Bert called him a coward? He couldn't let that pass. Before the experience was over, however, Peter had proved himself to be a hero and Bert had shown himself many times a coward. This story of Peter and Bert is told by Lee Waltner in the September issue of *Wee Wisdom* under the title of "Peter and the Police." It brings children a wonderful lesson of respect for law.

Behold Yourself as Unlimited and Free

If you are not satisfied with the limited life you are living, there is a way out for you. The very fact that you do not wish to be limited shows that the door is opening for your release. But you cannot be free from a narrow life merely by leaving it. You must grow out of it. Read the article entitled "Unlimited Possibilities," which appears in *Unity Daily Word* this month, and learn how to come into the larger, broader life that awaits you.

The Right Man in the Right Place

Dick Boyer knew that the boss recognized no seniority rights when it came to promoting one of his sales force. "The right man in the right place" was his motto. And Dick longed with all his heart to be the

right man for the promotion that just now loomed up for one of the five district sales managers. How Dick won the appointment, and the basis on which he won it, is revealed in a most interesting story by Bula Hahn in *Youth* magazine for this month. The story, entitled "The Plus Sign," is of value not only to salesmen but to any one with the desire to progress.

"Old Things Are Passed Away"

Your real home is a place not seen by mortal eyes; it is your consciousness, from which you are never for one moment absent. Are you living in the same old mental house, furnished with the same old hard, uncomfortable thoughts, grimy with age? No matter how long you may have occupied it, move into something better. Build yourself a new consciousness of ever-present good, of peace, joy, plenty; of love, life, perfection, and move into it at once. This constructive advice is given by Dr. C. O. Southard, in "Building a New Home," an article appearing in *Weekly Unity* this month.

What You Have, Give—to Everybody

Speaking of the law of giving and receiving, and the sureness of our getting back, multiplied, whatever we give to others, Gardner Hunting says: "It is the truth—this law of giving and receiving; only there are few men who go the limit on it. But going the limit is the way to unlimited returns." He believes that whatever we have to give—ideas, assistance, encouragement—we should give, and give to everybody. He says that the law never fails, and he invites you to test it for yourself. Do not miss his interesting article in the September issue of *Good Business*. Its title is "My Own Will Come to Me."

CLASSIFIED DIRECTORY

Unity Centers and Unity-Literature Dealers

This directory is provided as a guide for those who wish to attend Unity meetings and secure Unity literature in various cities. Unity periodicals and textbooks are carried by all centers listed.

*** indicates: Permanent centers whose teaching and practice are uniformly in keeping with Unity School's standards.

** indicates: Unity Study classes and probationary center ministries.

* indicates: Literature dealers and independent Truth centers that carry the Unity literature, but whose teaching program and visiting speakers do not come strictly under the classification of Unity work.

§ indicates: Either Home of Truth, Divine Science, Christian Assembly, or Church of Truth center. These centers sponsor various presentations of Truth differing slightly from Unity, but all in harmony with the Christ message.

ALABAMA

Mobile— * Unity Cl, 256 N Conception

ARIZONA

Phoenix— *** Unity Cen, 805 N Third

ARKANSAS

Little Rock— ** Unity Cen, 809 W 15th

CALIFORNIA

Alameda— § Home of Truth, 1300 Grand

Alhambra— ** Unity Soc, 133 N Garfield
* Unity Cen, 19 W Main

Bakersfield— ** Unity Cen, 1729 19th st

Berkeley— ** Unity Cl, 1176 Colusa

Burbank— *** Unity Cen, Gregg bldg

Burlingame— * Meta Cen, Metropolitan bldg

Compton— *** Unity Study Club, 311 So Acacia

Eagle Rock— ** Unity Cen, 4652 Eagle Rock

Glendale *** Unity Cen, 119 S Kenwood

Hollywood— *** Unity Lib, 1030 N Western; Unity Cl, 1651 Winona
§ Truth Center, 6633 Sunset

Huntington Park— *** Unity Cen, 6209½ Rugby

Inglewood— *** Unity Tr Min, 426 E Queen

Ione— *** Unity Study Cl, Main & Preston

Long Beach— *** Unity Soc, 432 Locust
* Meta Studio, 121 Chestnut

Los Angeles— *** Unity Temple, 2120 S Union; Unity Assembly, 233 S Broadway; Unity Harmony Cen, Alexandria Hotel; Christian Unity, 148 N Gramercy
** Unity Cen, 1002 S Burger;
* Unity Truth Cen, 815 S Hill; Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Church of Divine Healing, 1684 W Adams; Anna McMillan, 4118 Central (col)
§ Home of Truth, 1975 W Wash

Napa— * Mrs Ralph Wilson, 938 Seminary

Oakland— *** Unity Cen, 1424 Alice
** Unity Cl, 5365 Fairfax
* Meta Lib, 532 16th; J E Harding, 878 Wood (col); H C Capwell & Co
§ Truth Cen, 3006 Fruitvale

Pasadena— *** Unity Soc, 11 N Oak Knoll
** Temple of Living Word, 65 S Roosevelt
§ Church of Truth, 690 E Orange Grove

Pomona— * Meta Bk sh, 1084 W 4th

Redlands— ** Leona Ballou, 906 Tribune

Richmond— *** Beulah Tiller, 146 2d

Sacramento— *** Unity Cen, 2130 21st

San Bernardino— *** Unity Cen, 2189 E st

San Diego— *** Unity Soc, 412 A st

San Francisco— ** Unity Temple, 115 O'Farrell
§ May Wiggin, 177 Post
* Meta Lib, 177 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall

San Jose— § Christian Assembly, 72 N 5th

Santa Barbara— § Truth Cen, 227 E Arrellaga

Santa Cruz— *** Truth Cen, 151 Garfield
* Meta Lib, 35 Walnut

Santa Monica— *** Unity Cen, 528 Arizona
* Universal Truth Lib, 1337 Ocean

Santa Rosa— ** Unity Cen, Masonic Temple

Stockton— *** Unity Cen, 822 N Center

Van Nuys— *** Unity Cen, 14550 Victory

Whittier— *** Unity Soc, 410 S Greenleaf

Willow Glen— § Christian Assembly, 1305 Lincoln

COLORADO

Colorado Springs— ** Unity Cen, DeGraff bldg

Denver— ** Temple of Prac Chr, 1437 Glenarm
* Publication Bk st, 514 15th
Pueblo— * Truth Cen, Congress hotel

CONNECTICUT

Hartford— ** Unity Reading Rm, 750 Main
Stamford— *** Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington— * Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach— ** Unity Cen, (col) Masonic Hall, Weaver st
* Herbert Rodwell, 110 N Beach
Jacksonville— *** Unity Cen, Union & Hogan; Unity Cen, 804 Pippin (col)
Lakeland— ** Unity Cl, 54 Lake Hunter
Miami— ** Unity Cen, 128 S E 3d
St Petersburg— *** Unity Church, 646 5th ave S
Tampa— *** First Unity Soc, 222 W Lafayette
West Palm Beach— § Temple of Truth, 600 S Olive

IDAHO

Boise— * Unity Study Cl, 517 N 10th; Truth Cen, 203 Fidelity Bldg

ILLINOIS

Bloomington— *** Unity Cen, 526½ N Main
Chicago— *** Unity Soc, 159 N State; Unity Fellowship, 25 E Jackson
** Unity Study Cl, 5105 Michigan (col)
§ Divine Science College, Straus bldg; Home of Truth, Lake View bldg
* South Side Cl, 4307 S Mich (col)
Decatur— *** Unity Cen, 308 W Main
Galesburg— ** Unity Cen, 46 E Grove
Moline— *** Unity Cl, Peoples Power bldg
Peoria— *** Unity College, 1821 Main; Unity Cl, 503 E Maywood
Rockford— ** Unity Cen, Stewart bldg
Springfield— *** Unity Cen, 509 S 6th

INDIANA

Indianapolis— *** Unity Cen, Kresge bldg
* Truth Cen, 4455 Bdwy
Muncie— ** Unity Cen, 201½ E Main

IOWA

Cedar Rapids— *** Unity Cen, 728 4th Ave E
Davenport— *** Unity Cen, Whitaker bldg
Des Moines— *** Unity Cen, K P bldg
Sioux City— *** Unity Cen, Martin Hotel
Waterloo— *** Unity Cen, Lafayette bldg

KANSAS

Topeka— *** Unity Cen, Jayhawk hotel

KENTUCKY

Louisville— *** Unity Truth Cen, Ft Nelson hotel; Truth Cen, 1322 S 4th

LOUISIANA

New Orleans— ** Unity Soc, 604 Canal

MASSACHUSETTS

Boston— *** Unity Cen, 25 Huntington
§ Home of Truth, Hotel Vendome
* Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek— * Book Nook, 90 Highway
Bay City— ** Unity Cl, First Presbyterian Church
Detroit— *** Unity Cen, 100 W Kirby
Grand Rapids— ** Unity Soc, 61 Sheldon
Kalamazoo— *** Unity Cen, 209 W Dutton
Royal Oak— ** Unity Cen, 500 S Main

MINNESOTA

Duluth— *** Unity Cen, 215 W 2d
Minneapolis— *** Unity Soc, Plymouth bldg; Unity Cen, 1108 Nicollet
* F M Barrett, 2947 Park
Red Wing— ** Unity Cl, 415 Dakota
St Paul— *** Unity Cen, Frontier bldg

MISSOURI

Kansas City— *** Unity Reading Rm, Waldheim bldg; Unity S S Cen, 3538 Harrison; Unity Soc, 913 Tracy; Unity Cen, 2216 Brooklyn (col)
St Joseph— *** Unity Cen, Empire Trust bldg
St Louis— *** First Unity Soc, Kings-Way hotel; Unity Soc, 5579 Pershing
** So Side Unity Group, 3611 Bates
§ Divine Science Church, 3617 Wyoming; No Side Divine Science, 4300 Gano

MONTANA

Billings— *** Unity Cen, Northern hotel
Bozeman— *** Unity Cen, 301 S Black
Butte— *** Unity Cen, YMCA
Helena— * Meta Cen, Unitarian Church bldg
Great Falls— ** Unity Cl, 313 Central
* Truth Cen, Columbia bldg
Livingston— *** Unity Cen, Murray hotel
Missoula— * Unity Cl, 447 W Broadway

NEBRASKA

Lincoln— *** Unity Soc, 1548 O st
Omaha— *** Unity Cen, Courtney bldg
* Meta Lib, Patterson bldg

NEW HAMPSHIRE

Manchester— * Home of Truth, Hotel Carpenter

NEW JERSEY

Atlantic City— * Temple of Truth, Central Pier
East Orange— * Divine Science, 19 Washington
Montclair— *** Unity Cl, 14 S Park
Newark— *** Unity Soc, Berwick hotel
* Truth Cen, 97 S 10th
Plainfield— *** Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque— ** Unity Rdg Rm, 210 N 6th
Raton— ** Unity Soc, 321 N 4th

NEW YORK

Brooklyn— *** Unity Soc, 50 Livingston
Buffalo— *** Unity Soc, 154 Lancaster
New Rochelle— ** Unity Cen, 271 No ave
New York City— *** Unity Soc, 11 W 42d; Unity Cl, 2 W 130th (col)
* Brentano's, 1 W 47th; Universal Truth Cen, 360 W 125; Church of Healing Christ, Biltmore Hotel
§ Church of Truth, Salmon Tower bldg
Rochester— *** Unity Cen, Seneca hotel; Unity Soc, 633 East
Schenectady— *** Unity Soc, 1029 University
Syracuse— * New Thought Cen, 155 E Onondaga

OHIO

Akron— *** Unity Cen, Pythian temple
Alliance— ** Unity Cl, 238 Main
Canton— *** Unity Soc, 610 Market N
Cincinnati— *** Unity Cen, 26 E 6th; Unity Cleaners, 2942 Minot, Oakley Station
* New Thought Temple, 1401 E McMillan
Cleveland— *** Christian Unity, 3848 Prospect
§ Church of Truth, Hotel Olmstead
Columbus— *** Unity Cen, 80 W Starr
Dayton— *** Unity Cen, Dayton Industries bldg
Hamilton— *** Unity Temple, 117 Ross

Toledo— *** Unity Cen, 2310 Collingwood
Warren— *** Unity Cen, 2d Natl Bank bldg
Wellington— ** Unity Cl, 419 Courtland
Xenia— ** Unity Cl, Kingsbury bldg
Zanesville— ** Unity Study Cl, YMCA

OKLAHOMA

Muskogee— ** Unity Cen, 803 W Bdwy
Tulsa— *** Unity Reading Rm, 608-12 Commercial bldg
** Unity Cl, 511 E Marshall (col)

OREGON

Portland— *** Unity Cen, 183 N 20th
* Meta Lib, 405 Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Coudersport— * D M Andrews, 107 S Main
Erie— § Truth Cen, Reed hotel
Germantown— ** Unity Cl, 231 E Price
Philadelphia— § Center of Truth, 236 S 13th; Chapel of Truth, 117 S Broad
Pittsburgh— *** Unity Cen, Century Bldg
Wilkes-Barre— ** Unity Cl, 315 Miners' Bank bldg

TENNESSEE

Memphis— ** Unity Cl, 148 Court
Nashville— *** Unity Cen, Tulane hotel

TEXAS

Amarillo— ** Unity Study Cl, 1500 Taylor
Austin— ** Unity Study Cl, Driskill Hotel
Dallas— ** Unity Cen, 928 Allen bldg; Unity Assembly, 1101 Burt Bldg
El Paso— *** Unity Temple, 350 E Franklin
Ft Worth— *** Unity Cen, Worth bldg
Houston— *** Unity Cen, Milam Bldg
San Antonio— ** Unity Soc, Maverick bldg

UTAH

Ogden— ** Unity Cl, 2838 Wash
Salt Lake City— ** Unity Cl, Cullen hotel

WASHINGTON

Seattle— *** Unity Cen, Henry bldg
* Seattle Cen, 1125 5th; The Bon Marche
Spokane— § Church of Truth, 1124 W 6th
* Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch Bldg
Tacoma— * Truth Cen, Hotel Winthrop
Yakima— ** Meta Cen, 301 N 2d

WISCONSIN

Beloit— * Study Cl, 626 Pleasant
Milwaukee— *** Unity Cen, 3112 W Highland

AUSTRALIA

Adelaide— § Divine Science Cen, 99 King William
* New Thought Soc, Darling bldg
Brisbane— * Truth Cen, Albert House
Perth— * Albert & Sons, 180 Murray
Sydney— * Harmony Cen, 433 Victoria, Chatswood N S W; New Thought Home, Seaforth Crescent, Seaforth via Manly

CANADA

Calgary— ** Unity Cen, 221A 8th ave W
Edmonton— *** Unity Cen, Empire blk
Montreal— *** Unity Cen, 2023 Mansfield
Moose Jaw— ** Unity Cen, 73 High W
Regina— ** Unity Cen, Broder bldg
Saskatoon— ** Unity Cen, 314 Canada bldg
Toronto— *** Unity Cen, 765 A Yonge
Vancouver— ** Unity Fellowship, 641 Granville
Victoria— *** Unity Cen, 635 Fort
Winnipeg— *** Unity Assb, 322 Donald
* Beth Richards, 333½ Portage

ENGLAND

Boscombe Hants— * E Quinion, 20 Gordon
Cheshire— *** Unity Cen, Glendor Mt rd Upton B'head
* Annie Fairbank, 47 St Nicholas rd Wallasy Village
Liverpool— *** Unity Cen, 125 Mt Pleasant; Soc of Prac Christianity, 12A Colquitt
London— ** Unity Cen, 78 Lancaster Gate
* L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), W1; Order of the Golden Age, 155 Brompton rd, SW 3
Manchester— *** Unity Cen, Houldsworth Hall, 35 John Dalton st

GERMANY

Heilbronn am Neckar— * H A Hahn Frankfurterstrasse 8

SCOTLAND

Edinburgh— *** Unity Study Cl, 7 Churchill place

SOUTH AFRICA

Fairview, Johannesburg— * Unity Bk Depot, 66 Grace

Unity Periodicals

UNITY—*A message of Christian healing*

UNITY DAILY WORD—*A daily page of inspiration*

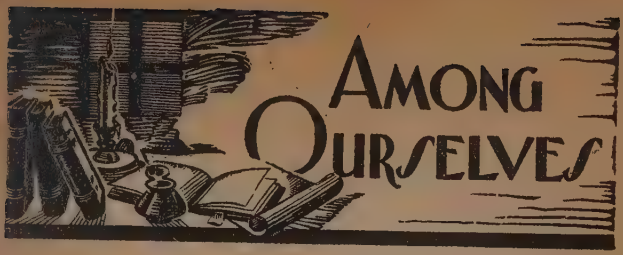
WEEKLY UNITY—*Practical truths for daily living*

GOOD BUSINESS—*Combines Truth with business*

YOUTH—*For youthful readers, regardless of years*

WEE WISDOM—*Teaches children to live happily*

(Unity, Unity Daily Word, Good Business, Youth, and *Wee Wisdom,* each $1.50 a year. *Weekly Unity,* $1 a year.)



Wee Wisdom Adds a New Feature

Wee Wisdom magazine, because of its character-building features, is being indorsed by educational groups throughout the United States, many teachers making a practice of using it in connection with class work. For this reason, *Wee Wisdom* will begin in September to carry a page for teachers, showing how certain features in the magazine can be used to advantage in the schoolroom.

Avoid Extremes

Ernest C. Wilson says that in making known to God the desire of your heart, you should "be neither anxious nor listless, but be poised in the consciousness that the Father knows your need and has answered it even before you ask. Your part is to catch the answer and to accept it." You will find this constructive advice in the chapter "Getting What You Want" in the book *Adventures in Prosperity.*

Books in Flexible Bindings

Nine of our standard cloth-bound books come in a lovely flexible binding. These books are gilt-edge, and measure 4¼ by 6⅝ inches in size. They are priced at $2 a copy. The number includes *Lessons in Truth, Miscellaneous Writings, Christian Healing, All Things Made New, Adventures in Prosperity, Open Doors, Creed of the Dauntless, The Twelve Powers of Man,* and *Lovingly in the Hands of the Father.*

God in You

A lonely, homesick servant girl remembered her mother's assurance that God is everywhere and in everybody. Acting on this thought, she went from room to room, in the family's absence, and repeated "God in you, God in you," until she began to feel that God was in the house and in the family whom she did not under-

stand. In less than a week her mistress in the kindest way expressed her appreciation of the girl's work.

You will want to read how this girl's experience in a remarkable way brought about a great change in the life and affairs of another woman. "God in You" is the title of this true story, which you will find in Evelyn Whitell's book *Lovingly in the Hands of the Father*. This book records many true instances of wonderful demonstrations in Truth.

Youth's Own Treasure Map

If you are a reader of *Youth*, you are no doubt a treasure-mapper, and you will be interested in knowing that the author of the treasure-map stories, Beatrice Pearl, has made a treasure map for *Youth*. With such a boost we expect *Youth's* subscription list to mount higher and higher.

The Power of Prayer

"Prayer is related directly to the creative laws of God, and when man adjusts his mind and body in harmony with those laws, his prayers will always be effective and far-reaching." This statement by Charles Fillmore comes from the *Book of Silent Prayer*, which in addition to his stimulating article on "Prayer," contains a number of affirmations and prayer thoughts to be used on various occasions.

A Spiritual Touch

Of course, a picture of Jesus on your wall is a mere symbol of the Christ presence in your heart, and yet such a picture seems to give a spiritual touch to your home, to breathe a blessing on all who enter there. We have Charles Sindelar's picture of the Christ in various sizes, as follows:

Large black and white . $1
Large hand-colored ... $2
Framed miniature $1
Tinted folder, envelope ..... 50¢
Black and white folder, envelope ..... 35¢
Miniature folder ..... 25¢
White satin bookmark. 50¢

"Neither Do I Condemn Thee"

Condemnation or criticism is perhaps the most serious fault to which men and women are addicted, and yet, H. Emilie Cady says in her book *Miscellaneous Writings*, "the moment we begin to criticize or condemn another, we prove ourselves guilty of the same fault to which we are giving cognizance." She explains this statement in the chapter "Neither Do I Condemn Thee." To read

it is to resolve to be freed from the destructive habit of criticism.

Your Destiny Lies in Your Own Hands

If you feel that it is your destiny to be unhappy, to be thwarted in your heart's desires, your undertakings, begin right now to change these conditions. You have it in your power to do so by holding resolutely to Truth, by visualizing it. What you visualize will not fail to be outpictured in your life and affairs. See yourself as happy, successful, surrounded by love. Your every positive thought has power to bring into your life what you most desire. These thoughts sum up the teachings of an article by Alberta Flanders, to appear in the October issue of *Unity*. The title of the article is "Do We Control Our Destiny?"

The Way to Permanent Peace

"Jesus said: 'My kingdom is not of this world,' yet He set up a kingdom in the world greater than all other kingdoms . . . His people have been slow to follow the laws that he promulgated for His kingdom, but men in every walk of life are beginning to comprehend the vital integrity of His edicts, they are seeing that there can be no permanent peace or even civilization on earth until the Golden Rule, laid down by Him, is adopted by nations in commercial and in all other relationships."

Charles Fillmore expresses himself thus in his book *The Twelve Powers of Man*, a masterpiece of Truth, which is adapted to the needs of advanced students.

A Unique Book

The *Metaphysical Bible Dictionary* is, as far as we know, the only book of its kind. In this book you can look up any Biblical name, learn its meaning, its metaphysical interpretation, its background, and its location in the Bible. It is bound in rich brown fabrikoid, gold-stamped. It contains 706 pages, measuring 7 by 10 inches.

"Before They Call, I Will Answer."

Do you postpone your good by thinking too much of the great possibilities of tomorrow, and too little of present opportunities, those of today? If you want the law of supply to work for you now, you will find help in our booklet, *The Spiritual Law in Business*, by W. I. Hoschouer, in which many questions in regard to attaining success in busi-

ness are asked and answered.

Books of Power

The James Allen books, which have been called "books of power," include *Through the Gate of Good*, *Out from the Heart*, and *Morning and Evening Thoughts*, in paper binding, at 35 cents a copy. To read these books is to feel an intense desire to put their teachings to work in your own life.

Unity's Display at the World's Fair

The September issue of *Youth* carries a reproduction of the Unity panels that are now on display in the Hall of Religion at the world's fair in Chicago. A description of the panels accompanies the picture, which will be of interest to you whether you attend the exposition or not.

"God Is Love"

"If a tangle comes in the web of life, love will smooth it out for us," says Imelda Octavia Shanklin in her book *Selected Studies*. "All things can be kept right by love, because it is God's forgiving nature acting in us and for us." You will want to read the chapter on "Love," which contains many beautiful and uplifting thoughts, as do the other thirteen chapters of this book.

The Source of True Happiness

Day after day, year after year, the world goes on seeking happiness, seeking it in material things, in possessions, and failing to find it. True happiness can be found only by becoming unified with the heavenly Father through the Christ consciousness within ourselves. H. Emilie Cady's booklet *Finding the Christ* has helped numberless souls to discover this true and lasting happiness.

"God Is My Health"

A realization of this one thought, constantly held to, would go far toward the establishment of a health consciousness in the world. It comes from *The Prayer of Faith*, so often appearing in Unity periodicals. This prayer can be procured in the form of a colorful motto, beautifully framed; price, $1.50. Other attractive mottoes at the same price are *A Transcendent Treatment*, *The Answer*, and *Friendship*. At $1.25 each, we have *Greetings* and *Ten Commandments* (Truth version), and (at 75 cents each) *Power of an Idea* and *Abiding Words*. These prices include frames.

Unity Books and Booklets

For Beginners	Caroline Napier	*English or German*	$ .50
	Directions for Beginners		.25
	Directions for Beginners	*Spanish*, $10; *German*	.25
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*French, Swedish, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	Miscellaneous Writings	flexible $2; cloth	1.00
	Miscellaneous Writings	*Italian, French, German*	.75
	Unity's Statement of Faith		.10
On Healing	Christian Healing	flexible $2; cloth	1.00
	Christian Healing	*French*, $.75; *German*	1.00
	Divine Remedies	*French*	.75
	Heal Thyself	cloth	1.00
On Prosperity	Adventures in Prosperity	flexible $2; cloth	1.00
	Spiritual Law in Business, The		.25
On the Silence	Methods of Meditation		.35
	The Silence		.50
Pertaining to the Home	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
	Truth in the Home		.50
Inspirational	All Things Made New	flexible $2; cloth	1.00
	Beginning Again		.35
	*Christ Way of Living, The		.50
	Creed of the Dauntless	flexible $2; cloth	1.00
	Faith That Removes Mountains	*German*	.25
	Finding the Christ		.25
	Finding the Christ	*German, Spanish, Swedish*	.25
	Holy Bread		.10
	*Open Doors	flexible $2; cloth	1.00
	Remember	cloth	1.00
	*Song of Life, The		.10
	Sunlit Way, The	*German or English* cloth	1.00
	What Are You?	cloth	1.00
Devotional	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Metaphysical Bible Dictionary		10.00
	New Testament, American Standard Edition		.50
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
	When Ye Pray		.50
For Advanced Study	Inner Vision		.50
	Selected Studies		.50
	Talks on Truth		.50
	Twelve Powers of Man, The	flexible $2; cloth	1.00
Juvenile	*How Jimmy Came Through		.50
	Little Susie Sleep Ears		.29
	Treasure Box		.29
	White Stockings and Other Tales		.29

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

Charles Fillmore
AT CENTURY OF PROGRESS

Followers of Unity will be glad to know that Charles Fillmore will speak in Chicago during the Century of Progress. Mr. Fillmore will address the meeting of the World Fellowship of Faiths. This meeting will be held at the Morrison Hotel on September 11 (the hour will be announced in Chicago papers). Mr. Fillmore's subject will be "The Unity of Religion and Science." Many Unity students who live in Chicago, and others who are in Chicago on September 11, will welcome this rare opportunity to hear and meet the leader of the Unity movement.

A New Booklet

We are glad to announce that our newest booklet is *The Song of Life*, Ernest C. Wilson's beautiful interpretation of the 23d Psalm, which was published in the March issue of *Unity*. You will remember the word picture that it presented—a pleasant country hillside overlooking a smiling valley; close at hand a flock of sheep peacefully grazing, while a simple-hearted shepherd boy, a veritable god to the sheep, lovingly watches over them. As you caught the beauty of the lines you realized how like unto a shepherd the Master is to us.

The attractive cover of this new booklet depicts a charming pastoral scene. Size, 3¾ by 5⅞ inches; priced at

10 cents a single copy;
$1 for an order of 20 copies.

Ready for mailing September 1. Send your order now.

Household Sunshine

A friend in California writes us that her name for *Unity Daily Word* is "Household Sunshine," and we feel that the name is a well-chosen one. Month by month *Unity Daily Word* goes out to carry sunshine and cheer into the hearts of discouraged, unhappy persons. It has a page lesson for every day, each lesson being concerned with some problem of vital importance to every man and woman; and in addition there are short articles and poems of an inspirational nature.

Why not subscribe now for *Unity Daily Word* and let it come to you regularly, bringing the sunshine of its message to every member of your family. The subscription price is

$1.50 a year

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Whatsoever Things Are True

Whatsoever things are true
Let us think on these:
Morning with its bowl of dew,
Song-encircled trees,
Valleys where the lilies nod—
Psalms in gold and pink—
Evening, when the hand of God
Uses stars for ink.

Love that lifts another's load,
Joy that paves the way,
Peace that is the soul's abode,
Laughter, light, and play;
Hope that builds the world anew,
Faith that daily frees:
Whatsoever things are true
Let us think on these.

—*Vivian Yeiser Laramore*